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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

MIRACLES.

The Lecture of Rev. P. Harwood, England, entitled, 'The Question of Miracles,' in which he aims to show the advantages that would result from setting aside miracles as part of Christianity or Christian evidences, has called forth several able replies in that country. We extract the following from a pamphlet received by the Acadia, entitled 'Observations on a Lecture by the Rev. P. Harwood,' &c.

But there is one consequence contemplated from the relinquishment of faith in miracles, which deserves particular notice, and which is this,—that 'it would somewhat obscure the distinctness, the confident, *boastful* certainty,' (as it is termed,) 'of man's immortal hope.' And this is spoken of, as, on the whole, an advantage, because 'in doing this, it would cut away, with some good, some evil also—would put an end to morbid exaggerations and monstrosities of sentiment that have arisen from this certainty.'—And does any one really think, that the attestation of miracles, that of the resurrection of Christ, for instance, would afford *too* much light on this subject, of all others, of intensest interest? Is a state of doubt and uncertainty quite as well, or even preferable to assured and confiding hope? The complaints of the sceptical have generally run in an opposite direction; 'We want greater certainty; let us have more light on this subject.' But it is one of the *sickly refinements* of a modern philosophy, to undervalue the hope of a future life; to endeavor to chain down attention to the present passing scene; to concentrate all the energies of mind on the attainment of present good; keeping out of view that relation of the present to a higher state of being, which gives to the former its disciplinary character, and truest interest and importance: and because enthusiasm has misapplied or perverted this expectation, to turn away from such a rational use of it, as, while tending to strengthen belief, would give to that belief an exalting and quickening power over the mind, such as no other agency can exercise. To talk of indifference on this subject is offering violence, if not insult, to human nature! As if it were possible, or desirable, to stifle in the human mind that earnest desire for continued existence, which, by a necessity of nature, must grow with the growth and developement of all the higher faculties; and strengthen with the ever multiplying affections and interests, in the right cultivation and improvement of which the true enjoyment of life consists.

Mr Harwood thinks that by 'somewhat obscuring' the hope of a future life, 'men's attention might be increasingly turned to the life they now live, as the great appointed scene of duty, enjoyment and moral progress.' But this I take to be a most fallacious expectation. The attention of men is best turned to the life they now live, as a scene of duty, enjoyment, and moral progress, by a persuasion that it is not a mere transient and isolated thing; but is closely connected by the most important moral relations, with a future and enduring existence. Under this impression, duty is more sacredly discharged, enjoyment heightened and refined, and the motives and aids to moral progress incalculably increased. The inevitable ills of life, being considered as appointed for a specific purpose, are more steadfastly encountered. The social affections are strengthened and elevated, by looking forward to their perpetuation; and 'the love which death hath hallowed,' here, and here only, finds rest from 'the fever of vain longing.' By the same process, the malevolent passions, the proud, selfish, and resentful feelings, which embitter the purest springs of enjoyment, are abashed, overawed, and suppressed. They wither and die, though it may be a lingering death, in the anticipation of a state into which they cannot enter. But without this anticipation, all that it is most desirable to cherish in the mind of man, is necessarily restricted and limited. There is no supply of adequate motive and impulse. The present life, cut off from the future, wants expansion and elevation. In the words of an old but expressive similitude, 'The bed is shorter than that a man can stretch himself on it; the covering narrower than he can wrap himself in it.'

The object, therefore, of a sound and comprehensive philosophy, adapted to the wants and aspirations of human nature, is not to withdraw men's attention from a future state of existence, but to give them such just and rational conceptions of it, as shall act with an invigorating, an inspiring, and purifying influence on all present objects of attention and pursuit. These will then rise in estimation and importance, in proportion to their perceived relation to that state, leading to a preference of all that is intrinsic and permanent, to the mere externalities and fleeting interests of life. And the mental training thus induced, obviously re-acts on the very idea itself of futurity, from which it derives so much of moral impulse. For, as it has been said of the idea of the Supreme Being, that, 'from the first moment it is impressed, it is capable of continual growth and enlargement: that our conception of the Divine character is continually receiving fresh accessions, is continually growing more extended and refulgent, by having transferred upon it new perceptions of beauty and goodness; by attracting to itself, as to a centre, whatever bears the impress of dignity, order, or happiness;'—so the idea of heaven is susceptible of similar enlargement, as during the mind's progress in its earthly course, continual addition is made to the elements of which it is composed. And thus the cultivation of those qualities which most truly elevate, adorn, and enrich the present scene of existence, renders more bright and glowing the conception of a state, where there will be neither obstacle nor limit to their exercise; and the tendency towards which is felt in the consciousness of a growing preparation for it. In every point of view, I cannot but consider the exclusion of a direct, distinct, and continual reference to a future life, as fatal to any system of morals; stamping it with characters of feebleness and defect.

Mr Harwood proposes to replace what he calls 'positiveness of assurance,' resulting from faith in miracles, 'by a *diffident, questioning, seeking, longing hope*.' What sort of a thing is that? If it rest on the 'possibility or probability in the back-ground,' mentioned in the same connection, it will scarcely, I think, be accepted as a substitute for the strong consolation which countless millions have derived from firm belief in the resurrection of Christ; and which, aided as the conviction of the mind has been, by the many striking circumstances attending that event, and addressed to the strongest emotions of the heart, has given it a power over the human mind unparalleled by any occurrence in the history of our race—a power which would be poorly exchanged for all the 'diffident, questioning, seeking, longing hopes—all the 'back-ground possibilities or probabilities' that ever entered and perhaps filled the imagination of a speculatist. And it may be very easy for those who think they have found out something better, to say—*we* want it not; *we* are above all this; *we* have attained to a higher, though it may be a shadowy region, where, if the future be but dimly seen, we can at least from our eminence look down, and look back on the delusions which have 'filled the world of Christendom for eighteen hundred years,' and occupy ourselves in 're-opening many an ethical question, fixing morality on its true basis, and giving a wholesome impulse to moral science.' And as for the millions, the masses of mankind, who have been the subjects of these delusions, we must endeavor to raise them to our altitude. It does not, however, appear very clearly what they would gain by their elevation; for it is a circumstance worthy of notice, that in the present case, the rejection of miracles, as evidence of a future state, appears to act with a depressing influence on those other, commonly and distinctively termed *natural* evidences of the reality of that state which, it might be expected, those who give up the *supernatural*, would endeavor to make the most of. But so it is; the abandonment of miraculous attestation is, in the instance before us, accompanied by an apparently low estimate of those evidences from nature, which many, who firmly believe the resurrection of Christ, regard as of high and inestimable value, considering each as reciprocally strengthening the other. But in the mind of the present writer, the tendency to incredulity seems to extend farther than its avowed and immediate object. The cloud stretches its shadow beyond the region on which it rests. In attempting to extinguish one light, he has half put out the other; and would leave us in a doubtful twilight, traversing a wide ocean, with no sure haven in view, uncertain voyagers—

> '—— wanderers o'er eternity,
> Whose bark drives on, and on, and anchored ne'er may be.'

OF HIDDEN USES.

The sea-wort floating on the waves, or rolled up high along the shore, ye counted useless and vile, heaping on it names of contempt: yet hath it gloriously triumphed, and man been humbled in his ignorance, for health is in the freshness of its savor, and it cumbereth the beach with wealth; comforting the tossings of pain with its violet-tinctured essence, and by its humbler ashes enriching many proud. Be this then a lesson to thy soul, that thou reckon nothing worthless, because thou heedest not its issue, nor knowest the virtues thereof. And herein, as thou walkest by the sea, shall weeds be a type and an earnest of the stored and uncounted riches lying hid in all creatures of God. There be flowers making glad the desert, and roots fattening the soil, and jewels in the depths of the sea, scattered among groves of coral, and comforts to crown all wishes, and aids unto every need, influences yet unthought, and virtues, and many inventions, and uses above and around, which man hath not yet regarded. Not long to charm away disease, hath the crocus yielded up its root, nor the willow lent its bark, nor the night-shade its vanquished poison: not long hath the fragrant leaf, the bounteous gift of China, nor the multitude of fruits and flowers ministered to life and luxury. Even so, there be virtues yet unknown in the wasted foliage of the elm, in the sun-dried harebell of the downs, and the hyacinth drinking in the meadow, in the sycamore's winged fruit, and the facet-cut cones of the cedar: and the pansy and bright geranium live not alone for beauty, and the meanest weed of the garden serveth unto many uses. The world may laugh at famine, when bread may be found in the fir-tree; when acorns yield a fragrant drink, and the juice of the linden is as fatness. Knowledge hath clipped the lightning's wings, and mewed it up for a purpose, training to some domestic task the fiery bird of heaven; tamed is the spirit of the storm, to slave in all peaceful arts, to walk with husbandry and science; to stand in the vanguard against death. Yet man, heedless of a God, counteth up vain reckonings, fearing to be jostled and starved out, by the too prolific increase of his kind. Might not the wide waste sea be pent within narrower bounds? Might not the arm of diligence make the tangled wilderness a garden? Fear not son of man for thyself nor thy seed:—with a multitude is plenty; God's blessing giveth increase, and with it larger than enough.

Search out the wisdom of nature, there is depth in all her doings: she seemeth prodigal of power, yet her rules are the maxims of frugality. The plant refresheth the air, and the earth filtereth the water, and the water is sucked into the cloud, and droppeth its fatness on the earth: she hath, on a mighty scale, a general use for all things; yet hath she specially for each its microscopic purpose. There is use in the prisoned air that swelleth the pods of the laburnum; design in the venomed thorns, that sentinel the leaves of the nettle; a final cause for the aromatic gum, that congealeth the moss around a rose, a reason for each blade of grass, that reareth its small spire. How knoweth discontented man what a train of ills might follow, if the lowest menial of nature knew not her secret office? If the thistle never sprang up to mock the loose husbandry of indolence, or the pestilence never swept off an unknown curse from among men? Would ye crush the buzzing myriads, that float on the breath of evening? Would ye trample the creatures of God that people the rotting fruit? Would ye suffer no mildew forests to stain the unwholesome wall, nor a noisome savor to exhale from the pool that breedeth disease? Pain is useful unto man, for it teacheth him to guard his life, and the fetid vapors of the fen warn him to fly from danger. In the perfect circle of creation not an atom could be spared, from earth's magnetic zone, to the bindweed round a hawthorn.

The sage, and the beetle at his feet, hath each a ministration to perform: the briar and the palm have the wages of life, rendering secret service. Neither is it thus alone with the denfinite existences of matter—but motion and sound, circumstance and quality, yea, all things have their office. The zephyr playing with an aspen-leaf—the earthquake that rendeth a continent; the moon-beam silvering a ruined arch—the desert wave dashing up a pyramid; the thunder of jarring icebergs—the stops of a shepherd's pipe; the howl of the tiger in the glen—and the wood-dove calling to her mate; the vulture's cruel rage—the grace of the sailing swan; the fierceness looking from the lynx's eye, and the dull stupor of the sloth:—to these, and to all, is there added each its use, though man considereth it lightly; for Power hath ordained nothing which Economy saw not needful.

All things being are essential to the vast ubiquity of God; neither is there one thing overmuch, nor freed from honorable servitude. Were there not a need-be of wisdom, nothing would be as it is; for essence without necessity argueth a moral weakness. We look through a glass darkly, we catch but glimpses of truth; but, doubtless, the sailing of a cloud hath Providence to its pilot; doubtless, the root of an oak is gnarled for a special purpose; the foreknown station of a rush is as fixed as the station of a king, and chaff from the hand of the winnower, steered as the stars in their courses. Man liveth only in himself; but the Lord liveth in all things; and his pervading unity quickeneth the whole creation. Man doeth one thing at once, nor can he think two thoughts together; but God compasseth all things, mantling the globe like air; and we rendder homage to his wisddom, seeing use in all his creatures, for, perchance, the universe would die, were not all things as they are.

TWO PASSAGES OF SCRIPTURE EXPLAINED.

Philip. ii. 6. 'Who, being in the form of God, thought it not robbery to be equal with God.'

Before we seek for an explanation of this text, it is necessary to know the object of the apostle, in writing the passage from which it is taken. If we examine the preceding and following verses, we shall learn, that he is enjoining on the Philippians the virtue of *humility*, and to make his injunctions the more effectual, he reminds them of the example of Christ. It is obvious, therefore, that the text must have a sense, which is in conformity with this object, and which is indicative of the humility, and not of the exaltation of Christ.

This text most trinitarians think a decided proof of the deity of Christ. But if this opinion were correct, what force or meaning would there be in the apostle's language? Christ is mentioned here as an an example of humility, and apparently for no other purpose. But was it any evidence of humility in him to 'think it not robbery to be equal with God?' The entire inconsistency of these words with the context, should point out at once the necessity of some better translation. As they stand, they destroy the propriety of the apostle's reference to the example of Christ, and render the whole passage inapplicable to the purpose for which it was evidently intended.

What are we to understand, in the first place, by *the form of God*? Most trinitarians suppose it to be the divine nature, and as it is applied to Christ, they consider it a declaration, that he is possessed of this nature, and is essentially God. But it is well known, that the word which is translated *form*, very seldom means, in the original, the nature or essence of a thing, but only its external appearance, figure, or properties. Besides, if being in *the form of God* is a proof that Christ was actually God, then his being in the form of a servant, or slave, is a proof, that he was actually a servant, or slave, which we know is not true. Any evidence contained in the phrase, *form of God*, is as strong in favor of one of these positions, as the other.

Hence this must apply not to the nature, but to the condition and qualifications of Christ. The form of God, in which he appeared, was the manifestation of divine power and wisdom in the miracles he wrought, the instructions he commmunicated, and in all the evidences he gave of the divinity of his mission.

Thought it not robbery to be equal with God. It is agreed by almost all critics, trinitarian as well as unitarian, that the words, *equal with God*, may be translated with the strictest conformity to grammatical construction, *as*, or *like God*. The phrase is thus translated by archbishop Newcome, and Dr Macknight. Allowing the common version to be admissible, this is thought preferable; because, if Christ be *equal with God*, there must be two Gods equal in power and majesty, which is contrary to scripture and reason.

Thought it not robbery; that is, he did not consider this resemblance to God as *plunder*, or a thing which he had *taken by force*. He looked upon it as a free gift, conferred by the good pleasure of God. In this consisted his humility. He did not exalt himself, or boast of those possessions and high endowments, which raised him to a likeness with God, as if he had obtained them by his own exertions, but was humble in his station, unassuming in his deportment, and submitted patiently to many indignities, without any ostentatious display of those powers, by which he might have secured the admiration, the respect and obedience of the world.

With this meaning, which is strictly conformable to the original, the text fills up the place in which it stands, and preserves harmony in the whole passage.

Collos. ii. 9. 'For in him dwelleth all the fullness of the Godhead bodily.'

The word *Godhead* means the same as Deity, or God. What is meant by the *fullness of God* we can ascertain, by comparing this passage with others. In the preceding chapter the apostle says, 'For it *pleased* the Father, that in him should all fullness dwell.' This fulness, then, was something, which he had *received* from the Father, and consequently was not anything, which he possessed as an independent and self-existent being. In writing to the Ephesians the apostle expressed a desire, 'that they might be filled with *all the fullness of God*,' Eph. iii. 19. If we consider it an evidence, that Christ was God, because the fullness of God dwelt in him, why should not the same inference be drawn in regard to the Ephesians?

The *fulness of God* means the abundance of the divine wisdom, gifts, and blessings, conferred by him. The apostle prayed, that these might be multipled to the Ephesians. In Christ they dwelt *bodily*, that is, *really, truly, substantially*, inasmuch as he was endowed with them in a most eminent degree.

Sermon on the Fast-Day, observed in memory of the late President Harrison, by William B. O. Peabody, Minis of the Third Congregational Society in Springfield.

With the many excellent discourses which the lamented death of President Harrison has called forth, in various and distant portions of the land, this by Mr Peabody will not fail of finding an honorable place. We have read it with the satisfaction we have learnt to expect from the productions of his pen. From the mourning of Israel for the death of Samuel and from the character of that upright and conscientious ruler, he deduces some reflections, alike ingenious and just. And having remarked of Samuel, 'That he was not educated as a statesman, nor appeared to have any taste for interfering in civil affairs, beyond what was forced upon him by his duty,' he deduces the general reflection, 'that in republics the people are less likely to put confidence in statesmen by profession, than in other distinguished men, who have not looked to civil life as their field of duty or of fame.' He adds,

'No one can doubt that such is the tendency of popular feeling in this country. Not only the example of our late venerable chief, but that of others in the same office before him, shows, that while confidence may be given to statesmen, it is by measure always—and not full—pressed down and running over as it has been given to those who were taken from other fields of duty to preside over the great interests of their country. While there is no question that this tendency exists, there may be those who look upon it as an evil, and lament that such interests should not always be confided to those who have made them the study of their lives. But I should say on the contrary that this tendency is more of a blessing than an evil; and for this reason: because it marks out to statesmen, who otherwise might be slow to learn it, the path in which their ambition should go. It teaches them that official station is not the point to which they should aspire—that official station is not the high place where they can exert the widest influence and act in the service of their country with the greatest power. To be useful, energetic and faithful in the councils of the nation, is the most honorable duty in a republic—and a man who can stand up in the great hall of deliberation, free from all personal views, unsuspected of the desire to advance his own interests, and there speak with the voice of a true and open heart, always in favor and defence of the right, will exert an influence as great as man can bring to bear on man, and mightier than he can send round him from any other station whatever it may be.'

'Another remark I would make, and it is in part confirmed by what I have said—it is this—that character in a republic is power—a man can do more by a pure and excellent character, more to serve his country and to establish his own renown than by displays of ability, by eminent station, or any other gift that God or man bestows. He may not so well accomplish immediate objects—but he produces effects more to be depended on—wider, more permanent and lasting. The widow with her two mites has done more to make men generous and large-hearted than the most eloquent moralists of ancient or modern times—that single trait of character has shone for ages like a bright light in the clouds—and where many such moral traits assemble, in harmonious proportion—in regular and full developement, forming a beautiful and consistent whole, the power of such a character over the minds and hearts of a nation—though it may not attract the public gaze, and though superficial observers may not be aware of it, is nevertheless deeper, mightier and more enduring than any tongue can tell. When the great Hebrew of whom we speak, was living, his influence was unbounded; it was not the Judge that commanded respect—it was the high-souled man. When he went into retirement, those whom he left on the field of action felt the influence of his character still. When he died, that influence could not be buried with him—the daring and desperate Saul—when he was on the verge of ruin—having nothing to hope for from living man nor from the living God—led by this powerful influence of character, turned as a last resource to the departed prophet's grave, feeling as if there might be a power to aid him there, though nowhere else in the world.'

To endeavor the conversion of a heretic by force is as absurd as to attempt storming a castle by logic.

ESSENTIAL CHARACTERS OF THE CHRISTIAN CHURCH.

The believers in Christ are the Christian Church, or, to use the Scripture similitude, the body; and of this body, Jesus himself is the head. Quotations might be multiplied in proof of this point. Instead of doing so, however, I shall make at once some deductions from it, by way of exhibiting the essential characters of the Christian Church. These are, principally the following. First, it is not a kingdom or state of this world. Second, it has no visible head or sovereign. Third, it is catholic, or, to use a word less liable to misinterpretation, universal.

Its first character is, that it is not a kingdom or state of this world. As Christ, the head, is spiritual, so is the body, the church. Its kingdom is of the spiritual world, of the human mind and affections, and of heaven, which is man's eternal country and home. It assumes no direct power over the state, as a body politic, and will not suffer itself to be directly governed by the state. Though it assumes no direct power over the state, it is yet continually exerting an influence upon it, through the influence which it holds over its members, who are also constituents of the state. It interferes not with earthly governments, for its kingdom is within the hearts of men; but so far as it rules the hearts of men, forming them to purity and holiness, so far does it indirectly, and without either assumption or concealment, affect the body politic. And in this way, and this way only, our earnest prayer to God is, that it may continue to affect it, till the kingdoms of this world shall become the kingdoms of God and his Christ. It cannot be the state's instrument or in any way to be concerned in state craft; neither will it be the state's slave. But, being the body, of which Christ is the head, it enjoins upon its members the laws of Christ, which are laws of righteousness, order, soberness and peace, and thus greatly strengthens the state, in the very foundations of all true strength, corrects the defects of the state, urges it onward to improvement, and lights its way by the brightness of the heavenly world. The church seeks no external honors as the price of its service. It seeks only freedom and peace. It asks to be defended against the unholy violence of the world; and, with equal earnestness, it asks to be spared the advances of the world's unholy friendship.

Its second distinguishing character is, the absence of any visible head or sovereign. It cannot, without forfeiting the very name of Christian, submit voluntarily to the domination of the state. Nor can it submit to the dominion of any man, or number of men, professing to exercise spiritual and supreme authority over it. And why cannot it thus submit? Because its need is Christ. Its members, to be sure, must, as citizens, be obedient subjects of the state, and should respect and reverence the civil power. Thus does an apostle exhort us to submit ourselves to every ordinance of man, even for the Lord's sake, and to honor the king, or, as in this country we must paraphrase the word, the supreme civil authority. The members of the church, therefore, or Christians, are required to be good citizens, quiet and obedient members of the community; to submit to legally constituted authority in all respects, but the single one of doing that which would bring the soul under slavery to sin. Here the head of the church claims his paramount lordship. He is the spiritual ruler of his own, and he must reign, till all spiritual foes are subdued under his feet. His authority is absolute, because God has made him head over all things in his church. And whether we shall obey God rather than men, judge ye. Again, as the church cannot be subject to temporal jurisdiction, so neither can any one rightfully assume spiritual jurisdiction over it. 'One is your master, even Christ, and all ye are brethren.' For the purposes of order, of instruction, of godly discipline, the church, or rather the churches which compose the church, have, and ought to have their teachers and officers. But in opinion, in doctrine, in conscience, the church cannot be subject to any man or men; the churches which compose the church cannot be bound by the decisions of any one, or any majority of their number; nor, indeed, can the individuals of any single church be in any way dictated to to by their own or any other church, so entirely and absolutely is Christ the head and the sovereign and the judge. Is it asked, how does Christ rule and decide? The answer is, by his precepts, his laws, his spirit. If there is a question concerning these, each particular church, or community in the general church, must determine for itself, and so may each individual for himself. Thus must the spirit of Christ rule spiritually over the church, as head over the body, and over the spirit of every member of the church, as the master over the disciple. Thus is freedom the basis of church government; independence on every power save one. And thus is spirit itself endued with power and freedom by the gospel; each spirit entering into loyal compact with the great Redeemer, naming itself by his name, answering to the voice and call of the good Shepherd, and instructed and armed against all other dictation. The Savior of souls, governs, by his word and spirit, all the souls which he has saved, forming collectively his holy church. By the same law each community in his church, is and must be ruled; this independence on each other, instead of being the cause of dissolution, forming in fact the very bond of their union; which union is most essentially disturbed by the acknowledgement of any head but him whom God has made the head, his Son Jesus Christ. So of each redeemed soul; which must not be subject to any other soul in the church, but only to the head of the church, ruling by his word, or declared mind and will. A noble and inspiring idea is given to us by this truth, of the dignity of each individual human soul, and member of the church of Christ, which, however it unites itself with the whole, the innumerable company, for sacred and joyful communion, mutual edification, and combined influence, rises up above all earthly authority, free and alone, holding itself finally responsible only to Him who redeemed, and Him who created it. Such is the second character of the Christian Church, the absence of any visible head or sovereign over it.

Its third character is its universality. It is neither the Church of England nor of Rome, the Presbyterian nor the Episcopal church. It is the holy Church of Christ throughout the world, catholic and universal. The faithful of all climes compose it. All denominations do, of right, belong to it, and have equal claims to its honors, privileges and blessings. If these equal claims can be, by any constituent community, or individual, impaired, it will be by the assumption of something more than an equality. Where Christ is the only lawful head, arrogance in any member must as a matter of course, defeat its own purpose, and cause him to be the last, who would aspire to be first. All who believe and obey Christ, acknowledging him to be the head, are members of his universal church, in full communion. No one, but Christ, can be, in the highest sense, over them or above them; no church, no denomination, no man. And therefore, that sect or community which arrogates to itself superiority or dominion, on account of its creed, or its worship, or its government, or its age, or on any pretext whatsover, is really, though unconsciously, degrading itself, and making itself the lowest in the church of Christ, and the least in the kingdom of heaven. No constituent church can, in consistency with its Christianity, call itself *the* church, as if itself only was, or could be, the church uuiversal, the full, spacious, glorious church, whose altars are reared in all lands, whose anthems are sung in all tongues, whose communicants are all, without partiality or exception, who believe and confess that Jesus is the Christ.

THE LORD'S PRAYER.

After this manner therefore pray ye; Our Father which art in heaven.

The Lord's prayer is often in the mouths of many by whom it is ill understood. We shall endeavor to afford a clear and just interpretation of it. We must, however, premise, that it was given by our Savior to his disciples, for the purpose, not only of explaining the general object and nature of prayer; but, also, of pointing out the manner in which they were to pray, in order to avoid those 'vain' or useless 'repetitions,' and that 'much speaking,' which He had been blaming in the heathen.

The Lord's prayer is, therefore, extremely short; much shorter than we know some prayers to have been, which were put up by our Savior himself. We doubtless ought to imitate the general matter of this prayer, rather than the length of it.

'Our Father which art in Heaven:' we are thus taught to begin, by addressing God as 'our Father.' We all have earthly parents, to whom we are accustomed to look up. We know, that we have been depending on them; that we have received from them many good things; and that we owe them, in return, our reverence, affection, and submission. By means, therefore, of relation to our earthly parents, an intimation is given us of the nature of our relation to God: which is a very easy and simple mode of being instructed in it, and the best, undoubtedly, of which we are capable. Have we fathers after the flesh? God, also, is our Father which is in Heaven; our parents dwell with us on earth:—they are seen among us from day to day;—God is that parent who can be seen only by the eye of faith so long as we live in this world; for His dwelling place is in heaven. The first sentence in the Lord's prayer implies, therefore, a profession of our faith in Him who is invisible; as well as an acknowledgement of our being related to Him, as a child is to its parent. Let us not attempt too much refinement in explaining the Lord's prayer.

Nothing can be more simple, nothing more easy to understand, than this opening of it is. There is however, a more peculiar sense in which some men are called in Scripture the children of God. Believers are said to be adopted into His family. We are all, says the Apostle, 'the children of God by faith in Christ Jesus'—'and if children, then heirs, heirs of God, and joint heirs with Christ.' May we be enabled to put up this prayer in the spirit of adoption; and thus to add a further meaning to the more obvious one—may we do this, through the help of that Spirit, which, as the Scripture expresses it, enables us to say 'Abba, Father.'

FORGIVE, AND YE SHALL BE FORGIVEN.

Whether it is, that most men are ignorant of themselves, or of the word 'forgive,' in this place, I know not, but there is nothing more common than to hear them saying, I forgive my enemies, I forgive all the world; and yet to hear those very persons, almost in the same breath, speaking ill of their neighbors, and even to see them doing unfriendly offices to others, some of whom they had never had any reason to consider as their enemies. A general act of grace, like this, that cost a man nothing but words, and is contradicted in particular by his other expressions, and by many of his actions, shews only, that he either knows not what forgiveness is, or else hath learned a knack of equivocating with himself, if he means anything, but a wilful lie, by his declaration.

To 'forgive,' in our Savior's sense of the original word, is to discharge a debt, or to dismiss at full liberty a debtor, who has been bound or arrested. By this he means, that every Christian who hath been injured, should think, speak, and act, in regard to the offending party, as affectionately and kindly as if no sort of injury had been done him.

Here now is the great law of Christ in relation to offences and injuries of all sorts; a law infinitely sweet in this respect that, if 'we forgive' now, 'we shall be forgiven' hereafter; and infinitely dreadful also in this, that, 'if we do not forgive, we shall not be forgiven.'

Who now is he that dare say, I will not forgive? He only is in his senses who is with-

out sin. But as 'all men have sinned,' as every man hath sinned in an infinitely more provoking manner against God, than the rest of mankind can possibly have sinned against him, so an entire and unlimited forgiveness must be, not only the generous determination, but likewise the most self-interested act, of every rational mind.

But here perhaps you will say, 'all this I knew before, and have long wished to accomodate my stubborn heart to this precept of my Savior. Wish, however, as I will, and do what I can, my resentments keep their ground, insomuch that I cannot speak kindly of my enemy, nor even keep an indifferent silence when he is mentioned; much less can I withhold my heart from pain, when he prospers or is applauded; or from pleasure, when adversity or contempt is thrown upon him.'

But if, as I suspect, it is your pride that at any time makes you implacable, for 'only by pride cometh contention,' as a very wise man hath said, pray ask yourself, what that pride is, whether it is that passion, which makes the man who is enslaved to it, not less intolerable to himself, than to the rest of mankind; or whether it is only that laudable regard for the dignity of your own person and character, be it more or less, which no man is required to descend from. If it is the former, you have only to consider the infinite troubles and mischiefs it is likely, if not properly restrained and mortified, to involve you in, and the certainty there is, that all who know you, will join to pull it down, and to turn it, till it is pulled down, into an engine of torture to yourself. But in case it is no more than a due regard to your honor, and you can justify it as a principle, yet you can never do this, till you can show it to be a principle in you of somewhat more noble than revenge. 'Now, a revengeful disposition is the property only of a little and effeminate mind. Nothing is great, whose contrary is great. But a forgiving, which is the direct opposite to a revengeful spirit, is, of all others, the most exalted turn of mind, is an intimation of God himself, in that very attribute from whence his highest glory among men is derived. This way, into this upward path, bend your pride, and it shall one day raise you so high that you shall see the stars twinkling under your feet, as far as they do now above your head. If you would build high and firm, dig low in humility, in meekness, and in forgiveness, for a foundation, and your roof shall reach the heavens.

Howsoever strongly your pride may dispose you to resentment and anger, we will suppose you a man of at least common sense and prudence, and as such, better pleased to have a friend than a foe. The former will do you all the good, the latter all the mischief, he can. Now, to make him your friend who is at present your enemy, your surest way is first to be his friend, and in the spirit of a friend to begin with sincerely forgiving him all his offences and injuries; and then let him see the proofs of this forgiveness in such affectionate expressions and kind offices, as may be sufficient to remove from his mind every suspicion of your retaining the least sense of his ill-treatment. It is in vain to say, you forgive, if you do not, as soon as opportunity is afforded, show the fruits of that forgiveness. If you know it not already, you should be told, that the chief difficulty in doing good for evil is found in the first instance; and, strange as it may seem, that a good heart is not more powerfully won to love by the good it receives, than by that which it does. You know not how good you can be till you try. Make the experiment, and you will find, after doing one act of kindness, more ease and pleasure in doing the next; and to this progress of a heart, melting in its own warmth, the great abatement of hatred in that of your enemy, under the influence of so much undeserved goodness, together with more or less of amendment in his behavior towards you, will largely contribute. There is no resisting the charms of a conduct so great and so divine as this. If you hold on in it but a little (and surely you can persevere as long in goodness, as the worst of men in wickedness) you will conquer, and bring your enemy home in the fetters of gratitude and love, so captivated to your service for the future, as to make no great difference between your happiness and his own.

If you proceed in this manner, you will soon heal the rankling wound made in your heart by the injuries of others, and poisoned almost to a gangrene by your own pride, which for the present fills you with spleen, wrath, and revenge, at once the ugliest and most uneasy sensations, the heart of a human creature can possibly feel. There is no other balm but that of forgiveness, that can assauge their anguish; no opiate, but an humble and meek forgetfulness, that under the circumstances of injury and provocation, can give rest to the soul. With this rest, however, and the triumph made by the mind over itself, and over the indignities offered to it by baseness and brutality, a kind of pleasure is enjoyed, infinitely exceeding all the sweets of vengeance, even in the haughtiest dispositions.

CHRISTIAN REGISTER.

BOSTON, JUNE 12, 1841.

ANNIVERSARY OF THE SUNDAY SCHOOL SOCIETY.

Rev. Mr Giles, late of Liverpool, England, spoke to the following effect.

Of Sunday Schools, in relation to the moral or intellectual wants of this country, I am not able to speak, nor if I were able is it in a meeting like this required of me. What I have to say has reference principally to the need of them in England, and the work they are doing there. The speakers who have preceded me this evening, alluded earnestly and eloquently to the necessity of cultivating in Sunday schools the higher sentiment of our spiritual nature, but in the English Sunday schools, there is in addition the necessity of communicating the very elements of knowledge. To a large extent there is no alternative, numbers must receive secular, as well as spiritual instruction on the Sabbath or be consigned over to hopeless ignorance.

Sunday Schools in England are made an inevitable need by poverty. Millions in England are born to labor as they are born to death, to the necessity of toil as to the necessity of existence. There is no retreat from their doom, it is certain as the sun, and stern as the night. The wants of life come with the experience of life itself—parental affection has no indulgence from parental poverty, and childhood has no escape from the hard heritage of a world that for it contains no play ground. This is painful, but the fact exists, and our statement adds nothing to its evil. We wish it was otherwise, yet no wishing will make it so. We are sorry for little heads bent down in weary wakefulness that should be resting on their mother's bosoms—we are sorry for tiny limbs staggering from the lodgings to the loom to which nature would have given the freedom of the fields—we are sorry for hearts faded that should be filled with gladness, and for eyes dim with tears, that should be dancing with merriment. But our sadness avails not. Necessity commands, and what she commands she compels. Six days it is their fate to labor, the Sunday school gives them on the seventh the means to learn. What then would be the condition of these without the Sunday school? What but dire and desolate ignorance, but stupidity and vicious degradation. And yet the fields and factories of Great Britain are filled with these toil-doomed children; to their orphan souls, the Sunday school is often as the gate of heaven and the house of God. True, and pity 'tis true, that vice and ignorance cover a space, which such instrumentality can never wholly purify, but it is something to save even a few from a social perdition. But I ought scarcely to say a *few*, for the number is not inconsiderable over whom the Sunday school has impressive and benignant power. Blessed spirit, this, of Christian instruction, this quiet tenderness, which enters the infant heart, guides its dawning thoughts, and quickens its little hopes;—this patient wisdom which bears with the rude and awkward struggles of youthful feebleness—this purity of zeal which sanctifies the affections it trains, and breathes a soul of goodness into every acquirement with which it enriches and refines our nature. Great is this work and holy. Great in that best kind of enthusiasm which not only wishes, but labors for the redemption of the human soul. Great in its results in that Future which it prepares for every coming generation, those worlds of mind filled with new energies and new thoughts with which it will people the desert that now lies before us.

The want of national education is another circumstance in English society which casts a great portion of the poor on the Sunday schools for all the knowledge they receive. If I repeat here ideas I have expressed in speaking before in this city, blame me not, for to me they are so sadly familiar that I cannot avoid their repetition. In the want of national education, England stands alone among the nations who are now earning glory for themselves by works of wisdom. Prussia by her enlightened zeal in the cause of popular instruction has given dignity even to despotism. France by a like zeal has added new lustre to liberty. Switzerland against her mountains has consecrated independence by intelligence, and given to her sons the freedom of the soul with the freedom of the soil. Scotland in her bleak and barren wilds has nurtured under lowly roofs, that spirit, which, to use the eloquent figure of Curran, soars to the blaze of every science with an eye that never winks and a wing that never tires—and your own country has more security for glory and for greatness in her common schools than in a coast of fire and ramparts on a thousand hills:—England punishes crime severely, and until recently she punished it terribly, yet her masses have no available provision given them to know differently or to do better. There is no sin where there is no law, and there is no law where there is no knowledge; penalty, therefore, which precedes all means of knowledge is not justice, but cruelty. Now, every day and example after example, makes it manifest, that the majority of criminals are from the ignorant—if so, the nation which makes no embracing effort for popular regeneration has upon her own head the double guilt of the popular ignorance, and the popular iniquity. Our laws are not for remedy but revenge; laws of terror that fall most heavily on the most helpless and the most tempted. Britain taxes for penalty, but there is no tax for prevention: she builds the prison and ignorance supplies the crime to fill it, she rears the almshouse, and ignorance spreads the poverty that never leaves it empty.

In reference to primary instruction, England has been most callous and most careless. Absorbed in every pursuit which grasps and gathers material wealth, she has been insensible to the nobler treasures which lie buried in the souls of her youthful poor, treasures that outvalue all the Potosis and Golcondas of the world, as the stars in glory outshine the tapers of a pageant. Chemistry has been applied to analyze physical compounds, experiment results in discovery, and discovery in improvement of manufactures. Mathematics have become embodied in mechanics, and machinery has almost risen to creative power:—Astronomy goes forth in navigation on the trackless sea, and commerce returns burdened from every shore of earth; yet amidst this maze of movement, minds by thousands are wasting of intellectual famine. Science is good; arts and arms are good; machinery and money have their value likewise; but MEN are worth them all. The accumulation of capital and the energies of trade have in their way a worthy purpose, but it is a worthier purpose still, to quicken the popular understanding and to reform the popular heart. And in these days of turbulent and convulsive emotion no reform has the radical importance of this. The power of the people is now uncontrollable except by that wise self-government which exercised reason and conscience only can promote. Popular power has been felt, and they who wield it now understand its resistless strength. Popular power has been in the battle against tradition, authority and privilege, and to the extent of the contest it has been triumphant:—popular power is henceforth to be a mighty element in modern society; it is more important than ever it should be enlightened and enlightened to the full compass of its trust. The Sunday school according to its ability has supplied the absence of a larger system. Limited in opportunity, it is little, however, of direct education which institutions of this kind can impart, but that little is a spark which kindles a great fire.

The want of Common Schools is not merely itself a shame to England, but all that perpetuates it is a shame: that sectarianism which will have no unity, but the unity of bondage, and permit no culture, but a training for its fetters; that narrow spirit of party whose selfish policy is always with power against principle and for monopoly against equal rights and equal good; that apathy of rulers which is disturbed by no anxiety except for its own supremacy and cares nothing for the best interests of human nature if its own low wishes are secure, in the conflict of such potsherds with potsherds, of church, cabinets, and cabal, the voice of the poor is unheeded—and the cause of the poor is scorned. But amidst this din of controversy, amidst this clashing of violent tongues and evil tempers, the Sabbath school in conformity with the Sabbath which consecrates it has been pursuing its mission in peace, and like the Christianity to which it is devoted that mission is gratuitous and universal. A vast quantity of voluntary labor is thus enlisted in the cause of God and man: the highest minds in the community are brought into benignant contact with the humblest, and a bountiful blessing rests upon both. Each church is busy in its own sphere, sect emulates sect, one compels another, and all contribute to the great result. Much, no doubt, is mingled with all this that is not perfect; as in other of man's doings, much that is wrong in spirit and wrong in purpose—still a mighty good is done, and we have reason to rejoice. Rays from heaven gleam upon the heavy night of beclouded souls; the empire of darkness is invaded, and if not subdued, it is at least, divided: many a path in life is made smoother, many a home is rendered brighter, many a quiet blessing is distributed over the country: many a thinking peasant is trained for the field; many a wise mechanic is prepared for the city; many a virtuous parent is raised up to dignify and enlighten the retired dwelling.

Sunday schools in England are not only achieving a great work, but they are preparing the way for a greater. They are clearing the field for universal education, breaking down barriers, and creating desires for knowledge that will not, and that cannot be repressed. A most formidable obstacle to instruction of the young existed in the character and condition of the parents. That the Sunday school has done much to obviate or remove, which the offer of week-day instruction could have never reached. The child's support was to parents a burden on their indigence which they were unwilling or unable to hear; the child's earnings, a temptation they had no power to resist. Parents, besides, untaught themselves, regarded with no horror, the desolate souls of their offspring. Moral apathy united with the obstinacy of conconstitution and ignorance arose almost to actual opposition; and this opposition grown stronger by poverty and selfishness, was often made worse by the ordinary attempt to remove it. Arduous, therefore, was the object to be effected,—to excite a thirst for education in the face of low interests, gross appetites, and sordid passions:—it was a formidable task, but the Sunday school has done much to master it. It is the nature of action in a right direction, with every advance, not only to acquire fresh facility, but to throw forth new impulsion—to stagger one opposition while it hurls down another. The Sabbath lecture which took nothing from the gain of the parent, stirred irrepressible longings in the spirit of the child, longings which have grown with his growth and strengthened with his strength. The superiority of moral energy to brute life has been felt; generous desires for progress are spreading and as they spread kindling a wider flame; the consciousness of ignorance covers its victim with shame and confusion of face; intellectual tastes are beginning to glow, not only in the earnest and emulative spirit of the boy, but are taking root also in the stubborn habits of the adult—young men and maidens, the married and the mature have learned the magnanimity to be docile—in humble and patient hearts, they have set themselves with a noble dilligence to supply the wantsto which the neglect or selfishness of others has consigned them. In the vineyard of the Sunday school has been sown a little plant, cultured in quietness and watered in silence; it is now of pleasant promise and shows forth a noble growth; at first, the slightest tread might have crushed it, but now it has struck its roots, and daily grows loftier and broader, its beauty increases with its strength, and thousands find shelter and salvation beneath its branches. No power either for evil or for good stops in the circle of its own agency, and so with Sunday schools. The lisped lesson on the form has thronged the library in the vestry; the vestry has generated Institute and Lyceum; the Sabbath teacher has opened space for the Public Lecturer, and the simple class has swelled into the majestic audience. The light glows from the mountain tops to the valleys; from the broad plain to the sheltered path; the sun rises higher in the sky and falls upon the cottage roof as well as upon the lofty temple.

With all the evils that beset our age it has many tendencies to lift us up in hope, and not the least of these is the growth of right appreciation. Every Christian preacher dwells with eloquence on the elevation which the gospel gives to woman, but not less is that which it gives to childhood. An appreciation this, which realises with peculiar force that love of Christ to children which seems a very breathing from his heart of hearts—a sympathy for innocence and weakness in their most endearing beauty. The gospel truly is the religion of the child. Christ truly is the teacher of the child, the great and the first public teacher who consecrated childhood. Other teachers there were, they were great, and wise, and eloquent, but they spoke to men and loved the applause of the mighty: Christ alone came to the simple, Christ alone took childhood to his beating breast and clasped it in his loving arms. The Sunday school is therefore eminently Christ like, and is a ministration of the gospel touchingly in the spirit of the Master. In other agencies Christian goodness shows forth its solemn power; in this it manifests its kindest tenderness. In other agencies its work is to be done amidst sin, and darkness, and sorrow for the wretched and the wicked; but in this it labors in delight and hope for the guileless and the gentle. This, too, is the only agency wherein its truest excellence is conformity to the object for which it toils. Christianity goes in the strength of its deathless mercy to the gloomiest dens where sinful poverty lies in filth and famine: Christianity pierces the dungeon where hardened or humiliated crime consummates the drama of trangression, in apathy or anguish: Christianity sits in sackcloth and ashes with the lonely culprit through his last of earthly nights, supports him in the awful vigil and accompanies him to its fearful close: Christianity with a brave spirit, with a faith mighty and magnanimous traverses the ocean and the desert, endures all climates from the tropics to the poles, seeks the savage in his lair, fronts the Pagan Pontiff before his jewelled idol, and often rears the standard of the cross in the ashes of its martyred missionary; humanity in all these it meets in ruin and it meets in conflict—in childhood only, it finds humanity the mirror of itself. In this age of moral activity, and moral beneficence, we behold the heart of Christendom putting forth its world-wide affections in countless societies: in this anniversary week, in this city, we are now surrounded by these various bodies animated by the common spirit of gospel sympathy and gospel benevolence: yes, the heart of Christendom is beating with strong and mighty pulse; but a groan of that heart over some want or woe of our species sounds dolefully through each of our assemblies; each is a voice of supplication proclaiming in its own tongue the universal reign of guilt and grief: their collected utterance is a Pentecost of charity, but it is also a Pentecost of misery: cries are around us: they are near and they come from afar;—they come over the wide, wild sea, from the bleak mountains, from sunny isles, from frozen wastes; they come from regions of spiritual famine, from regions of spiritual abominations; they come from the field of war, from the blood-stained scaffold, from the retreats of indigence, from the Pandemoniums of intemperance: each in thrilling eloquence implores salvation for the lost; the Sunday school alone asks preservation for the unfallen,—alas, if they are not long so, it is because the powers of the wicked are early in their industries of evil: the more imperative on you is it, to be still earlier in your work. Let the unpolluted shrine of God be guarded—let that guardianship be as cherubim with swords of fire at the gate of Eden, not to flash against the banished but to consume the destroyer. We hail all these agencies of Christian philanthropy, of collective compassion. We hail them as the spirit of Christ going forth in manifold apostleships of grace and goodness. We hope they will enlarge their borders, until effort shall become embodied in effect, and gospel dominion be as wide as gospel desire. If that day indeed shall come, blessed are they who shall see it. Brightly shall the heavens shine, and greatly shall the earth rejoice—even afar off our faith exults in the goodly prospect;—prisons with little but echo in their cells, criminal tribunals vacant, and the voice of condemnation silent—war banished with all its sanguinary machinery and ruinous expenditures and deep died iniquities, tranquillity spreading over Christendom in truth and virtue, brows clear with intellect, consciences pure, and hearts at peace; altars holy and homes secure, knowledge growing into wisdom, and wisdom rising into godliness; the good, the generous, and the beautiful, opening in all their fullness on converted souls. May these come, and why should they not? The manly and the martyred have not lived in vain; the visions of prophecy have not been empty dreams; all our noble and far-seeing expectations are not the phantoms of a night, the shadows of a cloud.

I have spoken these things to you in faith and freedom. I have thrown myself upon your attention with confidence, and I feel that my boldness is justified. Though of separate and distant climes we are not of separate and distant interests. Our cause is the same, our country is almost so, for as Coleridge has said, the true relations of country are not in locality, but in kindred, in language, and in religion. We are of common origin, we speak and feel in one noble and capacious tongue, we are united in the same holy and humanizing faith. Here if men are true to themselves and to their privileges glorious things may be achieved—not for wealth, merely, or power, or empire, but for humanity. Principles and not provinces are the proper grandeur of nations—with these they live and with these they die. Here principles have a wide field and a free course, and to this region, numbers of the right-minded over earth turn with eager eyes and anxious hearts, as to a land of promise, an arena of boundless anticipation for the progressive destinies of our species. May they not be disappointed. May truth in its regenerating power increase its dominion from heart to heart and clime to clime, until the nations of the world shall be the kingdom of Christ.

ASSEMBLY'S CATECHISM.

A late number of the 'Recorder' contains an account of the condition of the Churches belonging to the 'Worcester Harmony Conference,' in which the writer, speaking of NORTHBRIDGE, says; 'One department of labor *quite interesting to the pastor* is that of an adult and a juvenile class for the study of the ASSEMBLY'S CATECHISM.' However interesting it may have been to the Pastor to teach this dark system of error, it would seem that the study of it had not proved remarkably edifying to the people of his charge; for in the same paragraph it is stated: 'There have been no conversions and no additions to this Church for more than two years. Meetings are thinly attended.'

We are tempted to repeat in this connection, the following anecdote, related some time ago by a highly respected correspondent of this paper, respecting the late Governor Strong.

'Being at Northampton a little before his death, I had the honor of passing an afternoon at his house. Towards the cool of the day, he took me into his orchard, at one extremity of which stood what was left of a very large and ancient tree. It looked, though in ruins, as if many generations might once have sat under its shadow. Yet nothing remained of it, then, but a barren, rotten trunk,

'Nor leaf, nor branch, nor life was found
Where all that pride had been.'

'This tree,' said the Governor, stopping before it, 'was planted by my *great, great, great* grandfather as long ago as 1648.' 'Sir,' I replied, 'that is not only a long time since, but a memorable year. For, as your Excellency doubtless remembers, it was in 1648 that the Assembly's Catechism was put forth by the Divines of Westminster.'

'You are right,' said he, with one of his archest smiles, 'and I am not quite sure, which is the most rotten of the two—this old trunk or the Assembly's Catechism.'

RECENT PUBLICATIONS.

Lectures on the Sphere and Duties of Woman, and other Subjects. By George W. Burnap, Pastor of the First Independent Church of Baltimore. Boston: James Munroe & Co. 1841.

Nearly a year ago, we had the pleasure of recommending, in strong terms, 'Rev. Mr Burnap's Lectures to Young Men, on the cultivation of the mind, the formation of character, and the conduct of life, delivered in the Masonic Hall, Baltimore.' That excellent book has found, we hope, many readers, especially among those for whom it was particularly designed. It gratifies us to learn that a second edition will shortly be published. The volume whose title stands at the head of this notice, and which has just been issued from the press, contains eight Lectures, delivered, last winter, in Baltimore; of which, five are on the 'sphere, duties and education of woman;' and three, on the 'moral uses of Poetry,' 'moral nature of man,' and 'purposes and prospects of society.' Under these general heads, the author discusses ably and with remarkable good sense, a great variety of topics most interesting and important to a large class of persons in every community. We have read the book with uncommon satisfaction.

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The Gradual Reader. First Step, or Exercises in Articulation, &c., with simple Reading Lessons for pupils in the younger classes. By David B. Tower, A. M., Principal of the Elliot Grammar School. Boston: Charles Stimpson, Jr. 1841.

We have looked over the pages of this little book with much satisfaction. Both the plan and the execution please us. It gratifies us to learn that the work has been introduced into the schools of this city; and we hope it will find its way into all others. Nothing can be better than its 'Exercises in Articulation,' for developing and strengthening the organs of speech, and facilitating the correct utterance of the elementary sounds and their combinations—a branch of education that has been sadly neglected, but which is indispensable in the process of making good readers and speakers. This 'First Step,' as the author calls it, will soon be followed, we hope, by another, in the same path. The 'Reading Lessons,' that follow the 'Exercises,' seem to us admirably adapted to the capacities and needs 'of pupils of the younger classes' for which they were designed. We commend this excellent work to the attention of all instructers and School Committees.

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The Young Maiden. By A. B. Muzzey, Author of the Young Man's Guide, Sunday School Friend, &c. Second Edition. Boston: William Crosby & Co. 1841.

This book has been too long before the public to require commendation from us. Many will be glad to know that a second edition of it has just been issued from the press.

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Gems of Irish Eloquence, Wit and Anecdote. By James Hoban, of the Washington Bar. Baltimore, 1841.

Ireland has no reason to be ashamed of its literary history. It has been often the chosen birth-place of genius. It has produced many great minds, and its contributions to the literature of the world, in philosophy, history, poetry, and eloquence have been such as any nation might be proud to claim.

Mr Hoban in collecting the 'Gems of Eloquence, Wit, and Anecdote,' has made an interesting volume, which may be found at James Munroe & Co's. 134 Washington Street. Near the close of the volume is an account of the Rev. William Jackson, who in common with Emmett, Tone, Fitzgerald and other noble spirits was convicted of high treason during the troubles in Ireland at the close of the last century. We find the following incident narrated which can never suffer by repetition.

'Examples of honorable conduct, no matter by whom displayed, are heard with pleasure by every friend to human nature. Of such, a very rare instance was given by this gentleman during his imprisonment. For the whole of that period he was treated with every possible indulgence, a fact which is so creditable to the Irish government that it would be unjust to suppress it. Among the other acts of lenity extended to him, was a permission to enjoy the society of his friends. A short time before his trial, one of these remained with him to a very late hour of the night; when he was about to depart, Mr Jackson accompanied him as far as the place where the gaoler usually waited upon such occasions, until all his prisoners' visiters should have retired. They found the gaoler in a profound sleep, and the keys of the prison lying beside him 'Poor fellow!' said Mr Jackson, taking up the keys, 'let us not disturb him; I have already been too troublesome to him in this way.' He accordingly proceeded with his friend to the outer door of the prison, which he opened. Here the facility of escaping naturally struck him—he became deeply agitated; but after a moment's pause, '*I could do it*,' said he, 'but what would be the consequences to you, and to the poor fellow within, who has been so kind to me? No! let me rather meet my fate.' He said no more, but locking the prison door again, returned to his apartment. It should be added that the gentleman, out of consideration for whom such an opportunity was sacrificed, gave a proof upon this occasion that he deserved it. He was fully aware of the legal consequences of aiding in the escape of a prisoner committed under a charge of high treason, and felt that in the present instance it would have been utterly impossible for him to disprove the circumstantial evidence that would have appeared against him; yet he never uttered a syllable to dissuade his unfortunate friend. He, however, considered the temptation to be so irresistible, that expecting to find the prisoner, upon farther reflection, availing himself of it, he remained all night outside the prison door, with the intention, if Mr Jackson should escape, of instantly flying from Ireland.'

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Address delivered at the Annual Meeting of the Boston Natural History Society, Wednesday, May 5, 1841. By J. E. Teschemacher. Boston: Dutton & Wentworth, Printers. 1841.

Mr Teschemacher's address is worthy of the occasion and of the Society before which it was delivered. This is high praise; for the Boston Natural History Society holds a high rank among institutions of a similar character in our country. In the vote of thanks offered by Dr Walter Channing after the delivery of the address, it is spoken of as a 'most learned and interesting discourse; a report and, as it truly is, a noble one, on the most important modern discoveries in natural science.' This language justly describes the discourse. This 'report,' however, is preceded by some just observations on some of the uses and benefits of a knowledge of Natural History, from which we make the following extract.'

'One objection to natural history is found in the question frequently asked—Of what use is all this science? will it better enable any one to earn a living, or is not the pursuit, with many, time wasted and thrown away?

It may certainly be called a descent from the high intellectual ground on which those ought to stand who have imbibed a taste for natural history to enter into the arena of argument with those who deem time lost that is expended on pursuits which have thrown a halo of renown around the names of Ray, Linnæus, Cuvier, and a host of others. Yet as I conceive this notion may briefly and successfully be shown to be erroneous, and as the object of this Society is to encourage the dissemination of such pursuits, it may not be unimportant to dwell a few moments on the question.

Let us commence with what is not unaptly termed the professional class. And surely no words of mine are requisite to show the necessity of an intimate acquaintance with several branches of natural history to the professor of medicine; his education absolutely consists in the acquisition of a perfect knowledge of the structure and purposes of the various parts of the animal frame; and if he is unacquainted with the growth, production and analysis of the remedies he draws from the mineral and the vegetable kingdom, it is a glaring defect in the course of instruction he pursues, particularly in the present day, when there is scarcely a meeting of scientific bodies in Europe without a development of some new principle, some new power or virtue in the vegetable kingdom.

As little need be urged on the value of this knowledge in the education of the minister of religion. If it is intended that he should be a mere expounder of creeds, the deficiency on this point indeed may be admitted; but if, in addition to the exposition of the truths of the Sacred Book, he considers it a portion of his duty to expatiate on the wisdom, the power, the benevolence of the Deity, to move the hearts of his hearers with the love exhibited by their Creator that they may go and do likewise to their fellow-creatures, to fill their breasts with admiration of His works of beauty and aptitude, or to create within them the fear of offending a Being of such almighty power,—from whence can more fit, more apposite illustrations be drawn, from what source can be gathered stronger proofs of the truth and absolute existence of these attributes of God than from the works of His own hands; and who can so faithfully, so feelingly impress them as those to whom these works are familiar, and in whose minds the study of them has excited a deep interest? I may be excused here for an extract from that supremely beautiful and poetic work, the book of Job.

'But ask now the beasts and they shall teach thee, and the fowls of the air and they shall tell thee; or speak to the earth and it shall teach thee, and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?'

Depend upon it, the developments of natural history ought to be part and parcel of the course of education of every Christian minister.'

Taste; a suggestive Essay. By Discipulus. Boston: William D. Ticknor. 1841.

'Suggestive' as the Essay may be thought to be by any, the title page certainly is not suggestive of the writer's chief purpose—which doubtless was to add another to the multitude of books inculcating what we deem false notions of the nature and offices of Jesus Christ.

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The Monthly Miscellany of Religion and Letters. June 1841. Boston: William Crosby & Co.

This is an uncommonly rich number of one of our most interesting and instructive Periodicals. Its twenty pages of 'Intelligence,' relating chiefly to the proceedings of the late 'Anniversary Week,' must have cost the Editor great labor, and is, of itself, worth more than a year's subscription price for the work.

SOUTH BOSTON ORDINATION SERMON.

Three Trinitarian clergymen, viz., the Rev. Messrs J. H. Fairchild, Thomas Driver, and Z. B. C. Dunham, caused to be published, last week, in several religious papers of this city, a somewhat deceptive communication, occasioned by the Sermon preached by Rev. Theodore Parker at the late ordination at South Boston, in which they express a strong desire (the only motive they avow for sending such a document by so many channels through the land) to be *informed*, 'Whether the clergymen who composed that Council sanction the sentiments of the preacher;' and 'Whether the Unitarian clergymen of Boston and vicinity sympathize with the preacher in his opinions as expressed on that occasion?' We have used the word 'deceptive,' because the article is suited to give the hasty reader false impressions, not only as to the gentlemen's main object in preparing it, but also concerning the general character of the sermon to which they refer. Nevertheless, their questions, as quoted above, are, in themselves, fair ones; and, now that they are before the public, demand, for obvious reasons, a reply. We say, then, that the true answer to them is, decidedly and unqualifiedly, in the NEGATIVE.

We will only add, that there is a way of seeking to increase sectarian 'capital' which is not good; that it is unjust as well as ungenerous to attempt, even by insinuation or interrogatory, to convey the idea that among freemen in Christ Jesus one is responsible for the errors of another; and that whoever undertakes, directly or indirectly, to excite unfavorable prejudices in the community against a whole class of Christians by trumpeting the peculiarities of here and there an eccentric individual professing to belong to it, ought, at least, to be ashamed of himself.

TRACTS FOR SEAMEN.

At a late meeting of the Book and Pamphlet Society, the Rev. Mr Taylor stated that there was a great want of Tracts for Seamen, and very forcibly impressed all who heard him with a sense of the great good which may be effected by a judicious distribution of such publications among them. The same want is experienced in all our large Seaports. The Ladies' Sewing Circle, connected with the Unitarian Society in Nantucket, lately sent $20 and requested to be considered annual contributors of that amount for this purpose. It is therefore hoped that those who are gifted in this style of composition will turn their attention to the work of preparing suitable tracts for the class of readers above named. G.

ROCHESTER, N. Y.

We have recently and through various channels received interesting intelligence of the success which has attended the ministerial labors of our excellent brother, Rev. Mr Storer, at Rochester, N. Y. He spent three weeks there, and preached nine times to large audiences; and the result has been in a high degree gratifying. A society has been formed, which promises well; they have taken a lease of a House of Worship, pleasantly situated and of easy access; and expect to have the services of a clergyman. We subjoin a brief extract from a letter, just come to hand, written by a friend who has lately passed some time in that city.

'On Sabbath afternoon, May 23d, the Sunday before Mr Storer left, a church was organized; four of the members had belonged to Unitarian Churches at the East; one was baptised—an aged and most estimable woman, daughter of Dea. Hammatt formerly of Brattle street Church, Boston. The occasion was one of deep solemnity and christian rejoicing. The great personal worth and respectability of the individuals who offered themselves for membership, their age—all, with one exception, heads of families, their calm and earnest manner and trust in that religion in the faith and liberty of which they were assembled, and the peculiar circumstances of their position, combined to render the scene, at least to me, one of indescribable interest and importance. The venerable Dr Brown, a man of strong and cultivated mind, and of many virtues, had requested the meeting to be at his house; there the ceremony was performed; in *the first house built in Rochester*, a Unitarian Church was organized! May it be a resting place for the weary and heavy-laden—a beacon light to the benighted pilgrim—and may its glory fill the West. Thus far, assuredly, there has been much to encourage—much beyond expectation. * * * Rochester now numbers 22,000 inhabitants; 'tis a beautiful city, containing some of the fairest mansions and noblest temples in Western New York; and is not more distinguished for its remarkable growth than for its spirit of enterprise, intelligence, and taste, and especially its high moral and religious character.'

CORRESPONDENCE OF THE A. U. A.

Rockford (Ills.,) May 7th, 1841.

Rev. Mr Briggs, Dear Sir,—There is quite a number of Unitarians among us, and doubtless we should be able to increase this number considerably had we regular ministrations among us; and some of us are very desirous of bringing about that result. We have been able to get the sum of $250 guaranteed for the support of preaching for the first year, which sum will without doubt be punctually paid as it might be needed in cash. We would wish to do considerably more, but do not know that we shall be able to; however, we think it probable that something more might be raised in the produce of the country; all the difficulty here is in raising cash. We think that as soon as we had a pastor, were he a man capable of interesting people, he might build up and increase the Society considerably from people who at present belong to no religious denomination; and we doubt not that he might also induce persons to contribute who at present refuse to do so. In fact the prosperity of any Church here must depend in a great measure upon the character of the man at the head of it. We should suppose that the sum of $500 would be quite sufficient for the support of a single man, or a married one with a small family, particularly as the necessaries of life are very cheap. We suppose you are well aware that this place is considered one of the most promising in Northern Illinois. It promises at no distant day to attain at least a second rank among Illinois towns. We expect also at no very remote period some relief from present embarrassments and increased facilities for making our productions available to us. Should such a result be brought about, we then might look to the beauty of our country, the fertility of its soil, and the superior character of its population, as the elements of considerable future prosperity. The fact also that many of our inhabitants are from Eastern Massachusetts promises that we shall derive many more inhabitants from that quarter; which would be a consideration of some promise to a Unitarian Church. In the town of Belvidere also, fourteen miles from us, there are a few Unitarians who would probably give us some assistance upon condition of having an occasional visit from our pastor. In conclusion, we would say that we are very desirous of having a clergyman of our own denomination, and hope that you may see sufficient inducement to send us one.

Very respectfully yours, ——

*** It was expected that our brother May of Leicester, on his journey westward, would preach, last Sunday, at Syracuse, and so enable Mr Storer to officiate at Vernon, Oneida county, where a new Unitarian Society has been formed. We mention this in order to suggest to such of our clerical brethren as purpose to pass through central New York, in the course of the summer, that if they would stop a Sunday or two at Syracuse and supply Mr Storer's pulpit, thereby affording him an opportunity to visit some one or more of the many neighboring communities which desire his services, they might essentially help forward the cause of pure Christianity in an interesting and important section of our common country.

Messrs Editors—The following lines were suggested on visiting, after a lapse of many years, the church where I had attended during my childhood; if you deem them suitable for insertion in the Register, they are at your service.

A flood of light comes o'er me, as I stand
Within the sanctuary's hallowed aisle,
And list that choir of voices hymning praise
To the great Founder of the universe.
Oh, when in childhood's gladsome hour, my steps
Came to the house of prayer, my mother's hand
Leading me hither, in her face the smile
Of pure affection beaming on her boy;
Little thought I upon the devious path,
And the lone wanderings of my after life.
The sea, the tempest and the desert rude,
On bounding steed, far from the homes of men;
The long, long sojourn, in the summer isle
Where the Pacific's purple waters dash,
And change to foam, amid the cocoa groves—
All have gone by; in manhood's prime I come
Humbly to ask forgiveness of my sins
Here where my childhood wondered at the theme
Poured from the preacher's lips, of God and heaven.
O thou Omnipotent and glorious One,
My God and Father! unto thee I turn.
Lowly I bow before thee; I have erred
And strayed from Thee. Forgive my trespasses
Through Jesus Christ, and joyfully in heaven
Let angels sing a sinner's welcome home. S.
May, 1840.

OBITUARY.

For the Register and Observer.

MRS BRIDGE.

Died of consumption, on the 22d of May, at her father's, Rev. Alpheus Harding, New Salem, Mrs Martha S. Bridge, aged 27, wife of Rev. A. M. Bridge, late of Norton.

Mrs B., though thus early removed, accomplished much good in her brief day. In childhood and youth she was distinguished for propriety of conduct, diligence, sobriety, strong affection toward her parents and friends, a high estimation of her literary and religious privileges, and patient, untiring devotion to those acquisitions, which enable her, in after life, to discharge, with great ability and acceptance, the duties of the several spheres in which she moved. Early did she consecrate her time, her talents, her all to God. She wished to live to some good purpose,—to serve, and benefit her kindred and her kind. No small portion of her short life was employed in the business of instruction in her native town, and far away. She passed more than two years at the South. The trustees of the Academy, in Cheraw, S. C., on learning, that she was about to resign her office of Preceptress there, and return to N. E. availed themselves of the occasion to express their high respect for her, the entire satisfaction, she had given as instructress, and add, 'From her uniformly lady-like deportment, she has gained the esteem of all, who had the pleasure of her acquaintance.' She was eminently faithful in the various relations she filled, and beloved in all the relations she sustained. During the last sickness of Mrs B. an acquaintance at Norton thus wrote to her husband, 'Deeply grieved am I to learn, that your amiable and excellent wife, for whom I had the highest respect and esteem, is dangerously sick. God grant, that she may be spared to you, and us, and the world.—The few brief months she was with us, her kind, sympathizing, and even deportment to all has endeared her to us with chords, that cannot be broken.' Admirably adapted was Mrs B. by disposition, parental training, character, intellectual and spiritual culture, and grace, to co-operate with her husband in every good sentiment, in every right work, connected with the object of the ministry, the sufferings, and glory of the heavenly Jesus. The labors of her pen for the advancement of Sunday School instruction discover a knowledge and enlightened zeal equally creditable to the head and the heart. The character of the loved departed was strongly marked and admirably balanced. She was meek, courteous, condescending, ingenuous, and confiding, with proper self-respect, decision, and integrity. With affection for her parents and friends, strong enough to sacrifice her life for them, she could go away at the call of sacred duty, and long remain away, that she might benefit a portion of the rising race of our country. As to religion, neither in principle nor practice did she confer with flesh and blood. Of her faith in the only true God and Jesus Christ his Son, our Savior, she was never ashamed. When abroad, she inquired not, what is the popular belief,—where the fashionable place of worship. She had a mind of her own, she could go with the few; and, if needful, could go alone, with mild and firm dignity, to a chapel and even an 'upper chamber,' that, with the true worshippers, she might worship the Father, in spirit and in truth. While, concerning the law of her God, she would submit to dictation from none, she had been the last to attempt or wish to write her neighbor's creed. And her faith did not fail her. She was sustained, calm, peaceful, thankful, hopeful, confiding to the last. The Sabbath before her death, the last she spent on earth, she wished to receive, once more, the pledges of the dying love of her Savior. These were administered to her by her revered father and by her affectionate husband. A most impressive, solemn, solacing scene. At the word of the Lord, she could give up father, mother, brothers, and, nearer still, a first born, an only son, and the husband of her youth, and the friends, whom she loved. The counsels and consolations, and tokens of affection, she gave, will be precious to her relatives, and early associates. Let these all imitate her pious, benevolent, faithful spirit, correct deportment, good profession, beautifully consistent walk, and calm, confiding resignation to God's will. Will not some friend give to the public a brief memoir of the departed, with selections from her letters and manuscripts for the benefit of the living and for a memorial of the dead? F. F. R.

INTELLIGENCE.

Dr Channing's Address.—Rev Dr Channing of this city has recently delivered an address before the Mercantile Library Co. of Philadelphia. It has been published by Henry Perkins 134 Chestnut Street.

The National Gazette in announcing it says;—'It was heard by a most numerous auditory with the profoundest sense of the sincerity and broad philosophical views of the eminent author. Having read it attentively, we feel that with scarcely an exception, the sentiments will bear the test of sober reflection and bring home to conviction their truthfulness. The subject of the discourse is the Present Age, and the tendency to universality in all things as the characteristic of living society. Science, Literature and the Arts, are becoming universal property,—no longer pursued in idle speculation, but studied with system and promoted for useful ends, they have ceased to be the object of devotion in a limited circle or the productions in them the hoarded treasure of a fortunate few. The multitude is rising every day; and not only are physical comforts more general, but social, religious and political rights are widely acknowledged, and power is wrested from irresponsible hands and is wielded by the mass to which it pertains. In every relation of man to man, and nation to nation the universal spirit is extending its influence and achieving revolutions, which develop new powers in the mass never operative under former circumstances of the world. Associated benevolence works its daily reform. The low are elevated. Those who were wont to be conspicuous are more and more lost in the rising, growing crowd. Mind feels the heat of universal attrition. It is expanding, and radiating new light. This is the current of Dr. Channing's views, the views of a noble intellect directed by a heart which warms towards all mankind, and hopes fully in the progress of improvements compreben ling every interest of life and futurity. Thoughts like these are the production of the present age only. Now have they first their being. The soil has never before been prepared in which they could be grown. But the root is firm, and the tree of true knowledge with the fruits of happiness is branching day by day to the overshadowing of the earth.'

Important Decision on Slavery.—A paragraph under this head has been extensively published, which states that the Supreme Court of Ohio had decided that, if the owner of a slave should voluntarily bring him within the State, or permit him to come, although only for the purpose of visiting or travelling through from one State to another, the slave becomes a free man the moment he touches the soil of Ohio. This is not so.

From a report of the case in several Ohio papers it appears that the questions, whether a servant could be taken through the State with his master, or whether the master removing from one slave State to another, could pass through Ohio with his slaves, retaining his property in them, were not presented before the Court or decided. The Judge, however, made some extra judicial remarks, indicating his opinion that in such a case the slave would be free.'—*N. Y. Jour. Com.*

Crime and the Press.—The following very just remarks are from the Nashville Banner.

We might justly suppose at present, that crime was increasing in these United States, to judge from the figure which notices of outrage of one kind or another make in the columns of the newspapers. Now it should be remembered that there are a greater number of public journals than formerly; they have to be filled with something, and editors are not over scrupulous with what, so the public craving is satisfied, therefore much garbage and filth of this sort is dragged from the obscurity where it should properly have remained, for this purpose. Many crimes and offences against the laws and good morals are now exhibited to the public gaze by the newsmongers, with elaborate ingenuity and extravagance of fancy. Such things formerly received but a passing notice with little or nothing in the way of comment or remark.—Nor do we doubt that if the public 'appetite shall seem to grow by what it feeds on,' that the inventive faculty will be called into requisition, and freely exercised to supply the demand. Makers of *astonishing pieces of news* and *astounding facts*, manufacturers of *accidents, murders, suicides, &c. &c.*, will shortly constitute a distinct vocation to furnish matter for the public press.

Again, it cannot have escaped the observation of many, that reports of trials, accounts of public executions, and matters of that sort, are brought before the public by the journals of the country, with a minuteness of detail not unfrequently disgusting, and often with a misdirected sympathy for crime, immorality and folly, obviously gotten up with the design to create an interest for the parties in the affair, and generally those most criminal or culpable. This is a gross and mischievous perversion of the press and should be discountenanced, and, if possible, put down. As instance of this, in a late New York paper, the last days and execution of a common low murderer was made to occupy many closely printed columns. It is true, the paper itself is of low repute but of extensive circulation; nor should any paper that caters for the vicious appetites, or would admit any thing calculated to lessen the moral feeling and tone of the public, or of weak and unsteady minded people, be ranked in any higher class.

This may have the effect to produce an impression that crime is increasing, when, in fact, it has only become more extensively known. Still, that there should be a greater number of the instances of crime than formerly, was to be expected from the increase of population. But whether it has actually advanced more rapidly in its strides than with due pace of population, we very much question:—more especially when we draw our conclusion as we should, from a greater period of time than a few weeks or months. That crimes change their character, and those of a particular class or description become more prevalent at certain periods and under certain circumstances and conditions of the country and times, cannot be doubted.

Interesting Relic.—A relic, of great interest, was exhibited before the Seamen's Friend Society, at its late anniversary, by Rev. Mr Rogers, in referring to the case of the Bounty, Capt Bligh, the crew of which vessel mutinied many years ago in the Pacific, and some of whom afterwards established themselves, with their Otaheitan wives, on Pitcairn's Island. After a few years, every male who landed on the island, was swept away by massacre, casualty, or disease, with the exception of one man, Alexander Smith, or John Adams, as he is sometimes called. Mr Rogers described the course which this man adopted in regard to the education of the children and women then committed to his care. The only books which he had to aid him, were a Bible and a Prayer Book, which were taken from the Bounty. This Bible was his guide, and he deeply inculcated its principles on the hearts of those who looked to him for instruction; and under his tuition they learned to read, and became correct in their morals and pious in their feelings. Mr Rogers said, that to behold the living features of a Washington, he would be willing to sacrifice much; and he would travel far to see Oberlin, as he appeared in life, and to render him a tribute of respect and veneration; but to behold that sacred instrument of so much good, that Bible of Pitcairn's Island, would well repay one for traversing oceans—and here, said Mr Rogers, holding up an old and homely-looking book, *I hold in my hand that very Bible*—now more than seventy years old, which has been present amid such a variety of violent and eventful scenes, and which has been the instrument of so much good. This Bible was given by a deceased aunt of its owner to a sailor, who presented it to the Rev. Mr Lord, Pastor of the Mariner's Church, in Boston.—*Salem Gazette.*

* *Bathing.*—Mr Braman's baths, (foot of Chesnut St.) are now open and in prime order.

Loss of the ship William Brown.—This ship which left Liverpool March 13th struck an iceberg during the night of the 20th, and in an hour and a half went down carrying with it 31 out of 66 passengers, (English emigrants). The remainder of the passengers with the crew got into the boats. The Captain, Geo. L. Harris in the jolly boat with 7 of the crew and one passenger, and in the long boat the mate, 8 of the crew, and 31 passengers. During the night following, the mate and crew threw overboard 17 of the passengers, to make room as they say to work the boat, which was overloaded, and in danger of sinking. One of the 17 got into the boat again. It is reported that they cut off the hands of some who clung to the boat. Those who remained in the boat were taken up a few hours after this dreadful scene, by a vessel bound to France.

The following is an expression of the feelings entertained respecting the transaction by the editor of one of the Philadelphia papers.

The Ship William Brown.—We have read with profound amazement, the remark of the American consul at Havre, respecting the inhuman massacre of sixteen passengers of the ship William Brown by the mate and crew of that vessel, the particulars of which diabolical proceeding were given in our paper of yesterday. With all the facts before him, acknowledged by the murderers themselves, the consul deliberately judges that there is more to regret than to blame in the proceedings!!! What were these proceedings, thus endorsed and sanctioned by an American consul? The fiendish culprits themselves, after mentioning with utmost coolness that sixteen of the passengers were MISSING, proceed to tell, as if it were an every day affair, how they were missing. A poor orphan boy of 12, begging only for time to offer to God his last prayer, is denied and hurried into the ocean. Two defenceless and week females are clutched and flung overboard. Thirteen others share a like doom. Among them two snatched ruthlessly from the bosom of a fond sister, who chooses to follow and perish with them, rather than court safety among their murderers! There is more to regret than to blame in those proceedings, says R. G. Beasley, American consul at Havre. On this side of the Atlantic we have Bibles and consciences which assure us that the sixteen passengers flung into the Atlantic were MURDERED, and every circumstance connected with their destruction, as detailed by the mate and his accomplices, instead of palliating, only aggravates the crime.

It is no defence to say that the boat was in imminent jeopardy, and that the destruction of a part of the passengers was necessary for the safety of the remainder. Better and more honorable had it been for all to have perished, than that one murder should have been committed. This damning crime is infinitely worse and more dreadful than the deepest grave in the ocean. No man, and especially no sailor, deserves to live, and if living, can never respect himself, or be respected by others, who has prolonged his miserable existence by casting women and children from his bark, in the hour of peril to save himself.

The William Brown, was from Philadelphia. We are sorry for it. But we thank heaven that among the tars of this port, there are few who would not go to the bottom of the Atlantic and sleep there till the resurrection, to save the life of a woman, or afford space to the supplicating child to say his prayers.

Capt. Harris, who arrived in this city during the past week, gives a statement, the substance of which is thus expressed in the Atlas of the 9th inst.

Captain George L. Harris, of the ship William Brown, of whose melancholy loss our readers are already informed by the intelligence from Europe, called upon us yesterday and furnished us with several facts relative to that vessel, which we have never seen stated, and which we deem of sufficient interest to warrant their publication. The Captain speaks of his mate as naturally a very humane man, and of his crew as being 'as good a one as he would ever wish to sail with.' He is of opinion that their conduct has been judged of rather too harshly, and somewhat prematurely, and states several things which, although they do not, to our mind, justify all that is alleged to have been committed, will still go far towards palliating, what, but for these circumstances, would seem unnecessary acts of cruelty. He states that the first mate, with about forty others in the long-boat, and himself with the second mate and seven others in the jolly-boat, remained attached by a rope to the vessel until she went down, when the ropes were cut. Just before parting with the captain the mate suggested that, owing to the crowded condition of his boat, it would be necessary to draw lots as to who should be thrown overboard to save the remainder. The boat was so crowded that it was impossible even to make use of the oars, and in imminent danger of being swamped by every wave. Captain Harris replied that he did not wish to anticipate this event, and begged the mate not to do so until found to be indispensably necessary. He also states, what is certainly a strongly palliating circumstance, that the passengers, having been awakened too hastily to be able to save any portion of their clothing, were *nearly entirely naked*, that they were benumbed with cold before the Captain parted company, and that it would have been little better than suicide to have risked the lives of the crew in order to save those who were fast perishing by a more cruel death from cold, and who could not long survive as they were.

We agree with the Philadelphia editor—not perhaps in all his epithets—but in uttering the most unqualified condemnation of the conduct of the mate and crew, and of the notice taken of it by the American Consul at Havre.

The Sultan of Muscat.—Some letter writers from Zanzibar, in stating that the package of presents from this government, sent out to the Sultan of Muscat, had not been opened, have given the impression that they were received with coolness or contempt. We have the best authority for saying, that any such intimation is entirely erroneous and unfounded.

Capt. Andrew Ward, of this port, was at Zanzibar, with several other Americans, while the packages remained unopened; and on expressing a wish to see the presents from the American government, His Highness replied, it would give much pleasure to gratify Capt. Ward and his friends, but that having just returned to Zanzibar, he had not had time to provide suitable places to deposit the articles; that there was not a door in either of the palaces large enough to admit the mirrors, nor a place for the beautiful gig, (boat.) He was about having rooms fitted for the mirrors, and a stone house made for the gig, and when this was done, he intended to have all the presents unpacked and exhibited to his people at once, and this would be done with great ceremony.

The Sultan expressed himself much gratified with the attention paid to the officers and crew of the Sultanee, and also at the repairs put upon her. His high opinion of the government and people of the United States, is freely expressed upon all proper occasions.

Capt. Ward has traded in the Sultan's dominions for fifteen years past, and as he informs us, has always been treated with the greatest kindness and attention, by the Sultan and his subjects.—*Salem Gazette.*

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society, is removed to the store of Mr S. G. SIMPKINS, 21 Tremont Row.

*** The *Worcester West Association* of ministers will meet at Rev. Mr Thompson's in Barre, next Monday, (the 14th,) at five o'clock, P. M.

C. B., *Scribe of Association.*

*** The Franklin Evangelical Association will meet on Monday, June 14th, at the house of Rev. Mr Brown in Brattleboro'.

By order of the Scribe.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt, from the Sunday School in Walpole N. H., by Rev. Wm. Silsbee for the support of the Agency, of $5 00

MARRIAGES.

In this city, on Monday morning, in Brattle Square Church, by Rev. S. K. Lothrop, Mr Abraham O. Bigelow, to Miss Olivia Ann Dodd.

In this city, on Sunday morning last, by Rev. Mr Neale, Mr Wendall P. Marvin, to Miss Sarah S. Thaxter.

In this city, on Sunday evening, June 6th, by Rev. Mr Skinner, Mr Harrison F. Brigham, to Miss Susan Neat.

In Billerica, by Rev. Mr Dorr, Henry Blanchard, M. D., of Marshfield, to Miss Sarah C. Farmer.

In Roxbury, on Monday, by Rev. Mr Putnam, Wm. Le Barron, M. D., of Andover, to Miss Sarah Jarvis, daughter of the late James Carr, of Maine.

DEATHS.

In this city, 5th inst, Maria Adelaide, youngest daughter of Andrew C. Dorr.

In this city, on Tuesday, Richard Austin, Esq., 48.

In this city, Maria Elizabeth Niebuhr, of Criwitz, Germany, 85.

In this city, Mr Andrew Fiske, 24, son of Isaac Fiske, Esq., of Weston.

In Scituate, Mr John Mann, 81.

In Andover, Mrs Ann, wife of the Rev. William D. Wiswall, and daughter of Samuel Payson, Esq. of Charlestown.

In London, 17th ult, John B. Lewis, of Philadelphia, for many years an eminent merchant of St. Petersburg.

YOUNG'S CHRONICLES OF THE PILGRIMS.—Chronicles of the Pilgrim Fathers of the Colony of Plymouth from 1602 to 1625—now first collected from original records and contemporaneous printed documents, and illustrated with notes, by Alexander Young.

This work is a prior document to Morton's New England's Memorial, and constitutes the beginning and foundation of our history. It contains a detailed narrative of the rise of the Pilgrims in England in 1602, their persecutions there, their difficult and perilous escape into Holland in 1608, their residence in that country during twelve years, the causes which led to their emigration to America, and a minute journal of events for three years after their landing at Cape Cod and settlement at Plymouth.

It makes an octavo volume of 520 pages, and is embellished by an engraving, on steel, of Governor Edward Winslow, from an original portrait painted in 1651, by maps of Plymouth harbor and Cape Cod, and by other illustrations. This day published by LITTLE & BROWN, 112 Washington street. june 12

COLEMAN'S CHRISTIAN ANTIQUITIES.—The Antiquities of the Christian Church, translated and compiled from the works of Augusti, with numerous additions from Rheinwald, Siegel, and others, by Rev. Lyman Coleman 1 vol. 8 vo. plates.

Biography and Poetical Remains of the late Margaret Miller Davidson, by Washington Irving, 12mo.

Family Secrets; or hints to those who would make home happy, by Mrs Ellis.

Masterman Ready; or the Wreck of the Pacific, written for Young People, by Capt. Marryat.

The Settlers at Home, by H. Martineau.

Gems of Irish Wit and Eloquence, by James Hoban of the Washington Bar, 12mo.

The Young Maiden, by A. B. Muzzey, Author of the Young Man's Friend, &c. New edition.

Just published; for sale by JAMES MUNROE & CO., 134 Washington street. j 12

YOUNG'S CHRONICLES OF THE PILGRIMS.—Chronicles of the Pilgrim Fathers of the Colony of Plymouth from 1602, to 1625, now first collected from original records and contemporaneous printed documents and illustrated with notes by Alexander Young, 1 vol 8vo, with Portrait of Gov Winslow. This day published and for sale by JAMES MUNROE & CO. 134 Washington street. j 12

THE DOMESTIC MANAGEMENT OF THE SICK ROOM.—The Domestic Management of the Sick Room, necessary, in aid of Medical Treatment, for the cure of Diseases, by Anthony Todd Thompson, M. D. 12mo, London. For sale by JAMES MUNROE & CO. 134 Washington st. june 12

ENGLISH BOOKS, per Acadia.—The Last Thoughts of a Naval Officer, on the unlawfulness of war, &c., in a letter to his late Majesty George IV., by Thomas Thrush, 12mo.

Good Thoughts in bad times, Good Thoughts in worse times, Mixt Contemplations in better times, by Thomas Fuller, D. D., to which is added the cause and cure of a wounded Conscience, 16mo. The Ladies Knitting and Netting Book, by Miss Watts, 2 vols. Fisher's Historic Illustrations of the Bible, No. 7.

The Rationale of Religious Inquiry, or the Question stated of Reason, the Bible and the Church, by James Martineau, 12mo.

Matins and Vespers, with Hymns and Occasional Devotional Pieces, by John Bowring, 18mo.

Observation on a lecture, by Rev. P. Harwood, entitled the Question of Miracles, 12mo.

Illustrations of German Poetry with Notes, by Elijah P. Impey, 2 vols, 12mo.

Just received by JAMES MUNROE & CO., 134 Washington st. june 12

ROMANCE OF JEWISH HISTORY.—The Romance of Jewish History, by the Misses C. and M. Moss, 3 vols 12mo, London.

Extract from the Preface.—'We have endeavored to pourtray the Jews as they were while yet an independent people—to mark the most interesting events that took place after Judea became a kingdom, the decline of her splendor, and her final fall.'

Just received by JAMES MUNROE & CO., 134 Washington st. june 12

THE BEST HOURS OF LIFE for the Hour of Death, from the German of Jean Paul Richter. Published by JOSEPH DOWE, 22 Court st. j 6

LADIES HALF GAITER BOOTS.—A splendid article, just finished, and for sale low, at T. H. BELL'S, 155 Washington street, opposite the Old South Church. 6tis june 6

TO MINISTERS, DIVINITY STUDENTS, &C. The Subscribers have constantly for sale at the lowest prices, at wholesale and retail, an extensive and valuable assortment of *Theological Works*, English and American editions, Works o *Standard Literature*, New publications of the day, Medical Works, *London and American Stationary* of the best quality. Below will be found a list of some of the most important works, viz., Southey's works of Cowper—Richard Baxter, Jonathan Edwards, Richard Hooker, Chillingworth, Leighton, Charnocke, Leland, Doddridge, John Calvin, Bishop Beveridge, Bishop Butler, Romaine, Thos. Scott, Goodwin, Greenhill, Adam Clarke, Hall, Berkley, Hervey, Wesley, Chalmers, Magee, Dwight's Theology, Dr Bloomfield's Greek Testament with English Notes, Townsend's Bible, Barnes's, Jenks's, Scott's and Henry's Commentaries on the Bible, Encyclopœdia of Religious Knowledge, Dr Webster's New Dictionary, Author's Classical Dictionary, &c., &c. with many others too numerous to mention. 1000 volumes of Moral and Religious books suitable for Town, Parish, Sabbath School Libraries, or Family reading. *Mitchell's Map of the World on Mercator's Projection, Mitchell's Map of the United States*, each handsomely colored and mounted. A general assortment of *Classical* and *School Books*, of the latest and most approved editions. Harper's publications received as soon as issued. Booksellers, Merchants, School Committees, Libraries, &c., supplied on fair terms.

TAPPAN & DENNET, 114 Washington st. m 22

BOOT AND SHOE STORE.

THEO. H. BELL, 155 Washington street, opposite the Old South Church, has on hand and will keep constantly for sale an extensive and well selected assortment of BOOTS AND SHOES. Care will be taken to have them of the newest fashions, best materials, and at the LOWEST PRICES. Constant personal attention. Every favor gratefully acknowledged.

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do Fine kid Slips and Ties
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Misses' Morocco, Kid and Leather Ties
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And every other description of Boots and Shoes usually kept in a fashionable Boot and Shoe Store. Ladies' Kid Slips and Ties at 50 cents a pair. Persons in want of any article in the above line are requested to call before purchasing elsewhere. 2mis m 27

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TO BE LET—A genteel modern Dwelling House, in thorough repair, in Unionville, late part of Hopkinton, on the line of Worcester Rail Road, 24 miles from the city, with a garden and ornamental shrubbery, about the house, a large oak shading the house on the south side. It is rare that so eligible a place is to be had for a moderate rent. It is recommended either as a summer retreat or as a permanent residence, for a gentleman in business in the city inclined to consult quiet, health and economy in the choice of a place of abode. Apply to RICHARD SULLIVAN, at Miss Wentworth's No. 1, Hancock Avenue, or to CALVIN SHEPARD, in Unionville.

Possession given immediately. is3w m 29

EMERSON'S GEOGRAPHY & HISTORY.—This day received at TICKNOR'S, from the publishers, Hogan & Thompson, Philadelphia, a supply of Mr Frederick Emerson's new book for schools, viz:—Outlines of Geography and History, by Frederick Emerson.

The work is intended for schools, and combines Geography and History, presenting to the learner a concise view of the World. Each of these branches of knowledge is made to elucidate each other. Their natural relation is obvious, and bringing them into intimate connection in school studies is a desideratum long felt by instructers. j 12

VALUABLE ENGLISH BOOKS, *per late steamers*.—Anatomical Studies of the Pores and Muscles, for the use of artists, from drawings by the late John Flaxman, Esq. engraved by Henry Landseer, Esq. with two additional plates, and explanatory notes by Wm Robinson; The Seven Ages of Shakspeare, beautifully illustrated, Ure's Dictionary of arts, manufactures and mines, a clear exposition of their principles and practice, with 1240 engravings on wood; Andral's Clinique Medicale, or reports of medical cases condensed and translated; Curtis on Manhood; Ryan's Philosophy of Marriage; Ægis of Life; Van Butchell on Vistula; Henderson's Isaiah; Moore's works, new ed. vol 7; Currie's Principles and Practice of Homœopathy; Researches on the pathology and treatment of some of the most important diseases of Women, by Robt Lee, M. D. FRS; Demonstrations of Anatomy, being a guide to the dissection of the human body, by George Viner Ellis. For sale at TICKNOR'S, corner of Washington and School streets. j 12

DOWNING'S TREATISE on the theory and practice of Landscape Gardening, adapted to North America; with a view to the improvement of country residences, comprising historical notices and general principles of the art, directions for laying out grounds and arranging plantations, the description and cultivation of hardy trees, decorative accompaniments to the house and grounds, the formation of pieces of artificial water, flower-garden, ect.—with remarks on Rural Architecture.

Walter Scott—Life and Poems.—Cheap edition, vols. 55 and 56—containing Poems of Scott; also, vol 1 Lockhart's Life of Scott. This day published. Price 25 cents per vol.

Webster's new Dictionary.—A fresh supply of the American Dictionary of the English Language, first edition, in 8vo. 2vs. neatly bound in calf and sheep. This day received at TICKNOR'S, corner of Washington and School streets. j 12

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS. *Edited by Rev. E. S. Gannett.* Contents of the No. for June.

The Death of the President of the United States—A Sermon; by Rev. F. A. Farley.
The Convert of Athens.
Naturalism and Supernaturalism.
Spring.
Notices of Rev. Ezekiel L. Bascom.
My Centre Table—Third Sitting.
The Example of Christ.

Notices of Books.—Channing's Discourse on Tuckerman; Ingersoll's Sermon on the Death of Christ; Frothingham's Sermon on the Solemn Week; Putnam's, Whitney's, Peabody's, Lamson's, Hall's and Furness' Discourses on occasion of the Death of President Harrison; Sedgwick's Stories for Young Persons.

Intelligence.—Ordination at Norton, Ms.; Ordination at South Boston; Dudleian Lecture; Book and Pamphlet Society; Massachusetts Bible Society; American Peace Society; American Unitarian Association; Berry Street Conference; The Collation; Sunday School Society; Convention of Congregational Ministers; Evangelical Missionary Society; Society for Propagating the Gospel; Meeting on Thursday evening.

The unusual size of the present number will account for the delay in its publication. Besides the Index and Contents of the volume which closes with this number, eight extra pages are given, in order to present a full record of the meetings held during the anniversary week in which the reader may be presumed to feel the most interest. We think our subscribers will hardly complain of the delay, when they consider the additional labor and expense to which in consequence we have subjected ourselves.

WILLIAM CROSBY & CO.
j12 118 Washington st.

VOL. II., PICTORIAL ILLUSTRATIONS of the Bible and Views in the Holy Land—Just published.

The following commendations of the work, voluntarily rendered by some of the most respectable secular and religious papers of the country, will show the estimate which judicious men who have carefully examined it, place upon these 'Illustrations.'

From the Commercial Advertiser.

Pictorial Illustrations of the Bible, and Views in the Holy Land.

This is a compilation from various standard English works, which are expensive and not easily obtained, but chiefly a reprint from the London Pictorial Bible, which has been highly approved and recommended by the best biblical scholars in the old and new world.

The engravings have been selected from various sources and some of them are exceedingly good—particularly the frontispiece in the second volume, designed by Chapman, of Washington, and the engraved title-page, by the same artist.

From the Newton, (N. J.,) Herald.

We refer our readers to the prospectus in this paper, for the second volume of this interesting work.

We cheerfully unite with large numbers of our editorial brethren in recommending it as a valuable auxiliary to the study of the Bible, and as containing much new and interesting information respecting the antiquities, natural history, and geography, treated of in the sacred volume.

From the Atlas.

We have received the second volume of the Pictorial Illustrations of the Bible and Views in the Holy Land. It is a work of great historical, and antiquarian value. As a work explanatory of ancient and modern oriental customs, and comprising no ordinary amount of entertaining, useful, and religious information, it is said to be of great value and interest.

Published by SAXTON & PEIRCE, 133 Washington street. june 12

SILKS AND SHAWLS.

HENRY PETTES,

IMPORTER *of French and British Goods*, No. 224 Washington street, corner of Summer street, Boston, informs his Friends and the Public that he has received in part, and will receive by the next Havre Packets, and Cunard's line of Royal Mail Steamers, his Spring supply of New and Fashionable Articles.

It is his intention to have at all times a large assortment of the most desirable Goods, and for this end no exertions or expense have been spared.

He assures his patrons that they will always find at his Store, British Goods of the best manufacture, and (immediately upon the arrival of each Packet) the most beautiful articles for sale in Paris.

20 cases SILK GOODS, of beautiful styles, have been manufactured expressly for him, *all from Boiled Silk*, and a large part of them measuring *three-fourths of a yard wide*, viz:—

POETRY.

For the Register and Observer.

THE VOICE OF LOVE.

There is a voice amid the woodlands breathing,
When winter's vestment hath been rolled away,
When spring's young breath with violets is wreathing
The paths that bloom exultant to the day:
When gladness leaps within the sunny fountain,
And dances gaily on the broad blue sea,
When emerald tints wake on the cloud-capt mountain,
And earth is filled with angel harmony.
There is a voice, nought but the soul can hear;
It steals not, save upon the spirit's ear.

There is a voice when morning's ray is breaking
Far o'er the hills that in their beauty lie:
When day's first golden beam in joy is waking
Decking with glory the resplendent sky:
And far around upon the pearly billow,
And in the wildwood, and the valleys green,
And where the lawn doth spread its downy pillow,
Wooing the weary with its mossy sheen,
There the low voice æolian tones doth bear,
And whisper 'Peace' to earth's conflicting care.

There is a voice, in twilight's calmness singing
Through the still chambers of the lowly heart,
When bright-plumed warblers their last lay are singing
Bidding the day farewell, as it depart:
When rainbow clouds in the horizon linger,
Like angel's drapery of purest gold,
And Fancy, with her ever radiant finger,
Blends it with splendors we can not behold:
Yes, from all these, we turn the ear and eye,
To list for that still, ceaseless melody.

There is a voice, when joy the breast is swelling,
With hope's fond dreams that visit us from far:
When pleasure from its sparkling fount is welling,
And we are led by fortune's guiding star.
It comes, when in the path of glory treading,
We pause a moment by the stream of thought,
When happiness, its balmy dew is shedding,
On the bright crown that for our brows is wrought.
It steals upon us in the crowded throng,
And the soul lists to catch the grateful song.

There is a voice; that when the heart is riven,
Comes softly borne across its ruffled wave,
When our frail bark, by sorrow's blast is driven,
And we look upward for a hand to save:
When friendship's eye, in death is coldly closing,
And friendship's voice is hushed in dreamless sleep,
When those we love, are in their graves reposing,
And we in vain our vigil o'er them keep;
Oh, then indeed, it comes with soothing power,
Rolling far hence, the clouds that round us lower.

There is the voice of love. It gently breaketh
On the bowed spirit, when its dreams are o'er,
And holy memories in the bosom waketh,
Of treasures gained, to be resigned no more.
It speaks in every gale around us blowing,
In every star that glistens in the sky,
In every flower that in our path is glowing,
And in the hush of earthly melody.
It robes the soul, and clothes with life the sod,
'Tis here, 'tis there, 'tis round us ever:—God.

Waltham. L. B. T.

THE SPIRIT OF THE DEPARTED.

BY T. K. HERVEY.

I know thou art gone to thy home of rest;
Then why should my soul be so sad?
I know thou art gone where the weary are blest,
And the mourner looks up and is glad;
Where Love has put off, in the land of its birth,
The stain it had gathered in this,
And Hope, the sweet singer, that gladdened the earth,
Lies asleep on the bosom of Bliss.

I know thou art gone where thy forehead is starred
With the beauty that dwelt in thy soul—
Where the light of thy loveliness cannot be marred,
Nor thy heart be flung back from its goal;
I know thou hast drunken of Lethe, that flows
Through a land where they do not forget—
That sheds over memory only repose,
And takes from it only regret.

This eye must be dark that as yet is not dimmed,
Ere again it may gaze upon thine;
But my heart has revealings of thee, and thy home,
In many a token and sign;
I never look up with a vow to the sky,
But a light like thy beauty is there;
And I hear a low murmur, like thine, in reply,
When I pour out my spirit in prayer.

In *thy* far away dwelling, wherever it be,
I believe thou hast visions of *mine;*
And thy love, that made all things as music to me,
I have not yet learned to resign;
In the hush of the night—on the waste of the sea,
Or alone with the breeze on the hill,
I have ever a presence that whispers of thee,
And my spirit lies down and is still.

And though, like a mourner that sits by a tomb,
I am wrapped in a mantle of care,
Yet the grief of my bosom—oh, call it not gloom—
Is not the black grief of despair.
By sorrow revealed, as the stars are by night,
Far off a bright vision appears,
And Hope, like a rainbow, a creature of light,
Is born, like a rainbow, in tears.

MISCELLANEOUS.

We have read with much pleasure an address delivered before the Hillsboro' County Common School Convention, by Rev. Samuel Osgood of Nashua, from which we extract the following passage.

'Almost all enterprises in behalf of popular education have suffered much from contact with the sharp points of political and sectarian jealousy. In Great Britain two great attempts to provide a system of national instruction have been foiled in a great degree by theological dissensions. In this country much trouble has sprung from the same source. In Massachusetts some religionists have kept up a constant war with the Board of Education. In New York the Catholics have made no small stir by laying claim to an exclusive share of the school fund. When present at the great Annual Convention of Friends of Education in the West, I listened to several most earnest debates, between clergymen of different denomination, concerning points of education having reference to religion. One debate arrayed the Catholics against the Protestants. Dr Wilson, the Presbyterian, recommended that the Bible should be made a text book in schools and the one Christianity be taught; whereupon the Catholic Bishop Purcell arose, and asked which Bible the learned Doctor meant, the Catholic or Protestant canon, and which religion he meant by one Christianity. In our own state we should endeavor to keep clear of all denominational jealousies, and to foster an enlarged sympathy between all friends of education of whatever name, and avoid trying to make the schoolhouse an engine of proselytism. It is perhaps well enough to place the youth of a certain age at institutions under the influence of the peculiar doctrines of their own religious denomination; and almost every denomination in the state, has an academy under its guardianship. But our common schools should be entirely free from sectarian bias, and, guarded by the Constitution, should belong to the whole people.

The same care should be taken to avoid exciting political jealousies. It is very desirable, that all political parties should co-operate in the cause of education; and it is a very happy circumstance, that in some towns where party spirit has run very high, and all other town officers have been chosen upon party grounds, the school committee has been chosen irrespective of politics, and thus political passions have been kept from injuring the schools. In respect to legislative action, it is much to be wished, that some influential members of the legislature, of both parties, might be interested in procuring the desired amendments in the school laws. There is, I am aware, great difficulty in enlisting public men, in all our states in the cause of education, since mere party questions are apt to engross their time, and they are very jealous of giving their influence to any measures of doubtful party character. A gentleman, who made a report at an education convention in Ohio a few years since, remarked, 'that public men have been so timid on this subject, that they have actually kept back the cause, and not a single step has been taken, until we, the people have literally dragged them forward.' Some persons may think this remark somewhat applicable to a meridian considerably east of Ohio. But we should not despond. There are many high minded public men among us, who need only to have the subject forcibly urged upon their attention to be induced to use their influence in advancing the cause of education in our state. It is to be regretted, that this Convention could not have been held during the late session of the Court in this vicinity, since many gentlemen of the bar and other persons of public influence might then have been present, and participated in our discussions.

The present is a very auspicious time to call the attention of the people to the means of improving our public schools. A great political tempest has passed over us, and a calm has succeeded the storm. We are in a condition to realize the superior value of the common institutions of our government in comparison with those, which are objects of party controversy; and we are ready to wonder that so much time, money and paper have been expended in agitating questions concerning measures of doubtful policy, whilst the most important institution of our nation and states, the schools for the education of the young in knowledge and virtue, have been suffered to languish.

One circumstance respecting the common schools of New Hampshire gives great ground of hope concerning their future prospects. It may be safely averred, that no state in the Union has so large a proportion of her population in the public schools as our own. Our people look upon the common schools as their own, sustained by their own bounty, established by their own laws, and the best seminaries for the education of their children. We ought to encourage this tendency and magnify the office of our common schools. We should not allow them to be disparaged to add to the glory of any academies or colleges whatsoever. They need not stand in opposition to any of the higher seminaries of learning, if these maintain their proper place, and do not intrude upon the province of the common schools.—We ought to regard the latter as schools for the education of the whole people in the rudiments of knowledge. We should try to correct the mistaken idea, which is beginning to appear especially in some of our larger towns, that the more favored classes should keep their children at schools, where they are not brought into contact with the children of the many. It is a good thing for our citizens to associate kindly together in early youth, and in tender years imbibe that enlarged fraternal spirit, which is equally important as an element of Christian feeling and republican society. The common schools are injured by withdrawing from them the children, whose opportunities of education have been the greatest, and the interest of many influential parents is no longer extended to the cause of popular instruction. Moreover it is very doubtful whether private schools are on the whole, either in tone of manners and morals or facilities of instruction, superior to the common schools, unless it be for very advanced scholars. It is very certain, that if the whole influence of the community were devoted to the improvement of the common schools, the children of all the people might have the advantage of seminaries of learning actually superior to those, which superior wealth alone can now purchase for the children of the more prosperous. When this influence is duly exerted, the common school will attain its true excellence and dignity, and will stand where the Pilgrim Fathers placed it, side by side in general estimation with the house of God, sacred as the altar of worship and dear as the home of the affections.

SCHOOL INSTRUCTION.

Supposing, for the present, the teacher to be master in fact, as he is nominally of the course his pupils shall pursue, what should be his aim and endeavor? The general answer is, his mark must be high. He who aims low will be certain of doing but little, while the arrow directed toward the sun, cannot strike a point below mediocrity.

He should, first, unite with the parents to prepare the children in his charge for active business. The present error on their part does not consist in their desiring to qualify their sons and daughters for the affairs of life. That is right. But too many rest in this way; they care only for the present, the passing, and the outward. The teacher should strive to make his pupils skilful accountants, that they may keep day-book and ledger correctly; proficients in geography, that they may engage, if need be, in commerce; good grammarians, with a view to their being respectable in conversation, and in epistolary and other forms of composition. They should be taught the application of science to the arts, so that, be they hereafter mechanics, manufacturers, inventors, or laborers, they may understand the principles and the philosophy of their several occupations.

They should be also qualified for Social rank, to make good citizens, and respectable men. Government has claims upon them. Let them be able to vote intelligently, and to fill satisfactorily any public station to which they may ever be elected. I could wish we had in our school-rooms worthy candidates for the highest stations of honor and trust, in the gift of the people. Let the teacher never lose sight of the world on which his scholars are so soon to enter.

But let this be a portion only of the field of his vision. He must embrace other and still higher objects, at the same view with these. Life is not all a valley, nor yet a plain; it is not all tumult, and toil and dust. It has nobler features on its mighty landscape.

To develope the character of the child, as an individual and a member of our race, this is the grand purpose of school education. This is the ocean, into which every stream must eventually flow. There are certain animals, we are told, which are dwarfed and stinted by design, by means of a poisonous substance given them, while young, by their masters. Beware, teacher, lest you by inadvertence, give these children, instead of food, that which shall strike disease and decay into their mental constitution. The teacher should have an acute mind, that he may pierce the exterior of these burly boys, and see the spirit within them. He should have a comprehensive one, and reflect on that class of misses, not as so many dolls he is to array for the gala day of life, but as beings formed for glorious ends, souls, some of them 'touched to the finest issues.' How knows he that to-day's lesson is not assigned to some future Franklin or Bowditch? Here, in his very hands, may be training the genius of a Sedgwick or a Sigourney, the wife of some Adams, nay, the mother of a Washington. Let him think of the future, of life, principles, habits, character; and come, filled with these inspiring thoughts, to his work, and he cannot labor in vain. A teacher animated by such associations, would never regard his employment as ignoble.

EXTRAORDINARY BED-RIDDEN MECHANIC.

In the town of Alyth, in Scotland, there lately lived a man of much provincial celebrity, of the name of James Sandy. The originality of genius and eccentricity of character which distinguished this remarkable person have been rarely surpassed. Deprived at an early age of the use of his legs, he contrived by dint of ingenuity not only to pass his time agreeably, but to render himself an useful member of society. He soon displayed a taste for mechanical pursuits, and contrived as a workshop for his operations a sort of circular bed, the sides of which being raised about eighteen inches above the clothes, were employed as a platform for turning-lathes, table-vices, for tools of all kinds. His genius for practical mechanics was universal. He was skilled in all sorts of turning, and constructed several very curious lathes, as well as clocks and musical instruments of every description, no less admired for the sweetness of their tone than the elegance of their execution. He excelled too in the construction of optical instruments, and made some reflecting telescopes, the specula of which were not inferior to those finished by the most eminent London artists. He suggested some important improvements in the machinery for spinning flax; and, we believe, he was the first who made the wooden jointed snuff-boxes, generally called Laurencekirk boxes, some of which fabricated by this self-taught artist were purchased and sent as presents to the royal family. To his other endowments, he added an accurate knowledge of drawing and engraving, and in both these arts produced specimens of the highest excellence. For upwards of fifty years he quitted his bed only three times, and on these occasions his house was either inundated with water or threatened with danger from fire. His curiosity, which was unbounded, prompted him to hatch different kinds of bird's eggs by the natural warmth of his body, and he afterwards raised the motley brood with all the tenderness of a parent; so that on visiting him it was no unusual thing to see various singing birds, to which he may be said to have given birth, perched on his head, and warbling the artificial notes he had taught them. Naturally possessed of a good constitution, and an active, cheerful turn of mind, his house was the general coffee-room of the village, where the affairs of both church and state were discussed with the utmost freedom. In consequence of long confinement, his countenance had rather a sickly cast, but it was remarkably expressive, and would have afforded a fine subject for the pencil of Wilkie, particularly when he was surrounded by his country friends. This singular man had acquired by his ingenuity and industry an honorable independence, and died possessed of considerable property. He married about three weeks before his death.

From this brief history of James Sandy, we may learn this very instructive lesson, that no difficulties are too great to be overcome by industry and perseverance, and that genius, though it should sometimes miss the distinction it deserves, will seldom fail, unless by its own fault, to secure competency and respectability.

FAITH AND HOPE.

One morning, as the sun arose, two spirits went forth upon the earth.

And they were sisters. But Faith was of mature age, while Hope was yet a child.

They were both beautiful. Some loved to gaze on the countenance of Faith, for her eye was serene, and her beauty changed not: but Hope was the delight of every heart.

And the child sported in the freshness of the morning; and as she hovered over the gardens and dewy lawns, her wings glittered in the sunbeams like the rainbow.

'Come, my sister,' she cried, 'and chase with me this butterfly from flower to flower.'

But her sister was gazing at the lark as it arose from its low nest and warbled among the clouds.

And when it was noon, the child said again, 'Come, my sister, and pluck with me the flowers of the garden; for they are beautiful, and their fragrance is sweet.'

But Faith replied, 'Nay, my sister, let the flowers be thine; for thou art young, and delightest thyself in their beauty. I will meditate in the shade, till the heat of the day be past. Thou wilt find me beside the fountain in the forest. When thou art weary, come and repose on my bosom.'

And she smiled and departed.

After a time, Hope sought her sister. The tear was in her eye, and her countenance was mournful.

Then Faith said, 'My sister, wherefore dost thou weep, and why is thy countenance sad?'

And the child answered, 'Because a cloud is in the sky, and the sunshine is overcast. See, the rain begins to fall.'

'It is but a shower,' Faith replied; 'and when it is over, the fields will be greener and the flowers brighter than before.'

Now the place where they sat was sheltered from the rain, as it had been from the noon-day heats. And Faith comforted the child, and showed her how the waters flowed with a fuller and a clearer stream as the shower fell.

And presently the sun broke out again, and the woods resounded with song.

Then Hope was glad and went forth to her sports once more.—

After a time, the sky was again darkened. And the young Spirit looked up, and, behold! there was no cloud in the whole circle of the heavens.

Therefore Hope marvelled, for it was not yet night.

And she fled to her sister, and cast herself down at her feet and trembled exceedingly.

Then Faith raised the child, and led her forth from the shade of the trees, and pointed to the sun and said,

'A shadow is passing over the face thereof, but no ray of his glory is extinguished. He still walketh in brightness, and thou shalt again delight thyself in his beams. See! even yet, his face is not wholly hidden from us.'

But the child dared not look up, for the gloom struck upon her heart.

And when all was bright again, she feared to wander from her sister, and her sports were less gay than before.—

When the eventide was come, Faith went forth from the forest shade, and sought the lawn, where she might watch the setting of the sun. Then said she to her young sister,

'Come and behold how far the glories of the sunset transcend the beauties of the morning. See how softly they melt away, and give place to the shadows of night!'

But Hope was now weary. Her eye was heavy, and her voice languid. She folded her radiant wings, and dropped on her sister's bosom, and fell asleep.

But Faith watched through the night. She was never weary nor did her eyelids need repose.

She laid the child on a bed of flowers, and kissed her cheek. She also drew her mantle round the head of the sleeper, that she might sleep in peace.

Then Faith looked upwards, and beheld how the stars came forth. She traced them in their radiant courses, and listened to their harmonies which mortal ear hath not heard.

And as she listened, their music entranced her soul.

At length, a light appeared in the east, and the sun burst forth from the portals of the heaven.

Then the Spirit hastened to arouse the young sleeper.

'Awake, O my sister! awake!' she cried. 'A new day hath dawned, and no cloud shall overshadow it. Awake! for the sun hath risen which shall set no more!'

ALPHABETICAL WHIMS.

In No. 59 of the Spectator, Addison, descanton the different species of false wit, observes: 'The first I shall produce are the Lipogrammatists, or letter-droppers of antiquity, that would take an exception, without any reason, against some particular letter in the alphabet, so as not to admit it once in a whole poem. One Tryphiodorus was a great master in this kind of writing. He composed an Odyssey, or Epic Poem, on the adventures of Ulysses, consisting of four and twenty books, having entirely banished the letter A from his first book, which was called *Alpha* (as *lucus a non lucendo*) because there was not an alpha in it. His second book was inscribed *Beta*, for the same reason; in short, the Poet excluded the whole four and twenty letters in their turns, and shewed them that he could do his business without them. It must have been very pleasant to have seen this Poet avoiding the reprobate letter as much as another would a false quantity, and making his escape from it, through the different Greek dialects, when he was presented with it in any particular syllable; for the most apt and elegant word in the whole language was rejected, like a diamond with a flaw in it, if it appeared blemished with the wrong letter.

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